Document Charges FDR with Anti Semitic Slur p. 3

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NATIONAL Jewish Post and Opinion

"If You Let The People Know, They Can Act Intelligently"

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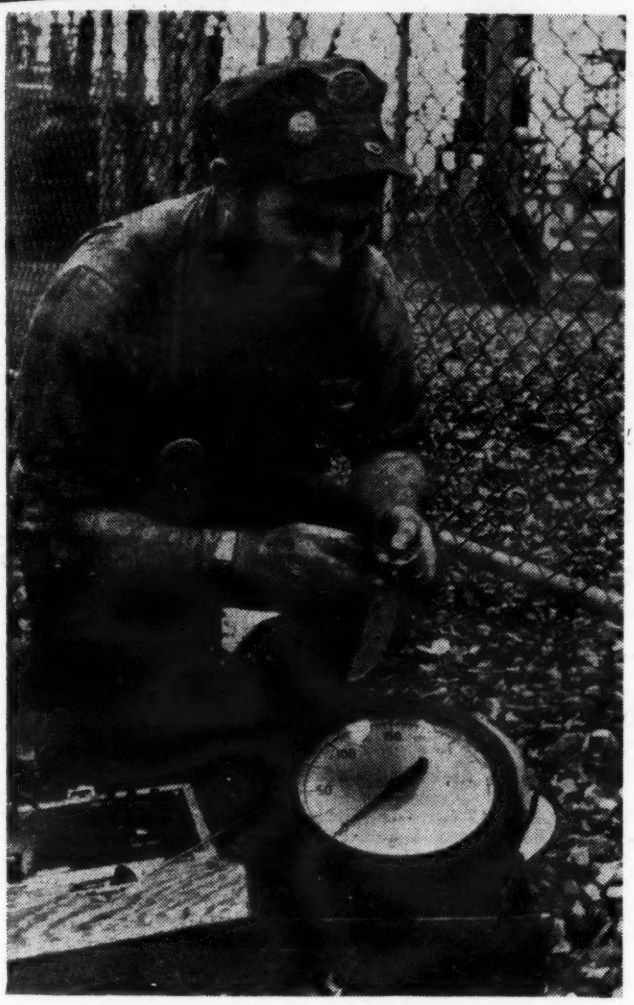

Beard, Tzitzis, No Bar to His Occupation

NO DISCRIMINATION AGAINST JEWS, anyway, at Consolidated Edison, the big, often - criticized New York City power utility. That's the opinion of Moshe Kazarnovsky, shown on the job as a $125-a-week tester. Kazarnovsky makes no bones about full observance of Judiac customs. Not as readily visible in the picture as his full beard is the tzisis (fringes) on his belt. Kazarnovsky has worked for Con Ed for 12 years, all the while observing all Jewish holidays (an arrangement with his Christian co-workers has them fill in for him on Jewish holy days, and he does the same for them on their days of religious observance). A member in good standing of the AFL-CIO Utility Workers Union, Kazarnovsky voluntarily appeared before a Congressional probe into the charges of discrimination against Con Ed employees on the basis of race. Himself Hassid of his Bubabtcher, Kazarnovsky points out that a Con Ed shop steward is Jewish, as are the chief chemist, vice president and comptroller.

Europe Tour Shows Israeli Science Tops

WASHINGTON (P-O) — Israeli science comes in for some high mention in a recent issue of "Science," journal of the National Science Foundation here. Says author William V. Consolazio of science in Europe west of the Iron Curtain:

"...Of the countries I visited, science is most highly developed in the British Isles, in Israel and in Sweden...

"The Israelis have harnessed their energies collectively to raise the intellectual standards of their country ... This is a country where intellectual ability is held in very high regard, and where the people are willing to impose on themselves a tax structure which is practically confiscatory to raise the standards of living, higher education and science.

"These people make the most of every foreign opportunity available to them. They spare no effort or expense to send their best young people abroad for training, and then they make it advantageous for them to return...

"Israel is the only country that has been able to attract U.S. scientists as permanent residents. Part of this, of course, is due to the fact that some American Jews have identified themselves with Zionism, but a good deal is also due to good working conditions in Israel.

Selinger Is New Representative

Dr. Martin Rosenbluth announced recently that he was retiring from his post as representative of the State of Israel's Treasury, in the Western Hemisphere. Taking his place, is Shemuel Selinger former Deputy Director in charge of finances.

Sea Scrolls Course Offered

The heat of the summer will serve as an appropriate atmosphere for the course offered by the New York Extension Division of Dropsie College on the Dead Sea Scrolls. The course entitled "The Dead Sea Scrolls In Historical Perspective" will be conducted by Prof. Solomon Zeitlin, and will deal with the importance of the scrolls and the dispute over their authorship.

Baldness is not necessarily inherited. "Jonah became bald and also lost his beard after having been confined inside the fish." (Tanchuma Toldoth 12)

Berlin Jewish Senator Defends Former Nazi

By LILIAN LEVY

BERLIN(P-O) — Top Adenauer advisor Hans Globke, accused by Adolph Eichmann of increasing his powers to eliminate Jews, was defended by a Jewish member of the West Berlin Senate, Siegmund Weltlinger.

On the other hand, the controversial Globke was called "Adenuaer's evil soul" by French Resistance fighter Mme Genevieve de Gaulle Anthonioz.

Both views were obtained in exclusive interviews with Lilian Levy, POST and OPINION Washington Bureau Chief, who is traveling in Europe.

She was told by West Berlin Mayor Willi Brandt that removal of Nazis and other men with backgrounds like Globke's is difficult because "they have been accepted and, indeed, even praised by leading Jews in Germany."

Although he wrote the Nazis' Nuremberg racial laws, Globke was described to Miss Levy by Dr. Weltlinger as "the most wonderful man in the world." Weltlinger said: "In 1941 and 1942, I was in Germany working in the office where they were administering the properties of Jews and several Jewish lawyers working in the office with me said it was fortunate for the Jews that Globke interpreted the Nuremberg laws."

According to Weltlinger, Globke "saved thousands of Jews" by getting the Vatican to intercede at a time when Hitler was proposing that Catholic-Jewish marriages be disolved. Pressure from the Vatican prevented the move, says Weltlinger.

Miss Levy reports, however, that even more reliable people than Eichmann have testified to Globke's racist past. For instance, there is Mme. Anthonioz, niece of French President Charles De-Gaulle, war-time resistance fighter and concentration camp inmate, and now active in seeking to force German restitution to victims of Nazi medical "experiments".

She told Miss Levy that Globke is an uregenerate Nazi. She charged he has successfully opposed German reparations to the medical atrocities victims.

In conclusion, Miss Levy reports her opinion that "Weltlinger's view of Globke appears to be shared largely by former Nazis and Nazi collaborators, among them a few Jews whom the Nazis found useful to keep alive."

JFK's Brother Gets Award

CHICAGO (P-O) — United States Attorney General Robert F. Kennedy last week received the Joint Defense Appeal's annual Human Relations Award.

It was presented to him by Bernard Nath, chairman of B'nai B'rith's Anti - Defamation League national civil rights committee and Ely M. Aaron, JDA national vice president.

More than 1000 persons attended the JDA's 20th anniversary ceremonies in the Pick-Congress Hotel here.

The Joint Defense Appeal supports the American Jewish Committee and the Anti - Defamation League.

Israelis Fight Irish in Fast New York Soccer Meet

IRISH AND JEWS BATTLED TO DEADLOCK in last week's meeting at New York's Polo Grounds of what the New York Daily News called "the soccer version of Abie's Irish Rose." A crowd of over 12,000 watched as Petah Tikva of Israel and the Shamrock Rovers of Dublin drew the game at 2-to-2. Witnesses claimed "the smooth, cohesive attack of the Irishmen appeared to be too much for the Israelis." But if the team from Israel "lacked in finesse and execution, they more than outfought the Dubliners with a harassing defense." The New York Times said: "This was no run-of-the-mill meeting of international societies on a picnic day. The teams went at each other with constant vigor. But when the dust had cleared, opposing players shook hands and shouted congratulations as though both teams had scored great triumphs." Heroes of the Israel team were Nahim Stelmach, the team's captain, Boaz Kaufman and Jehoshua Glazer. These three wrested a tie from what had started to look like a rout at the hands of the Irish,with Stelmach credited with the tying goal. The game was nearly half an hour old, with the Irish ahead 2-to-0, when the two Israeli goals came in quick succession. The game was preceded by brief ceremonies participated in by officials of both nations. Israeli Counsel General Michael Pragai was one of the speakers.

Is Jewish Juvenile Delinquency A Result of Jewish Prosperity?

NEW YORK (P-O) — Does the Jewish family's second- and third-generation climb into the comforts of the middle and higher classes leave behind the traditional Jewish family values, discipline — and respect for law?

Youths from comfortable New York Jewish homes earlier this month were rounded up by police on charges of burglarly and other crimes. A few weeks before, in Los Angeles, two dozen girls from respected Jewish families were charged with delinquencies ranging from outright theft to sexual excesses.

Israel, too, is alarmed by its juvenile delinquency problem as the new state grows in security and prosperity.

There is a definite link between Jewish attainment of middle class comforts and subsequent delinquency among those families' juveniles, says a sociologist.

There's no such parallel — if anything, traditional Jewish values probably get more emphasis in the more prosperous families, says a prominent rabbi.

Neither is necessarily true, says another sociologist — delinquency has not been shown to be related to the Jewish family's economic or social status at all.

Parents Surrender Authority

POST and OPINION polled the three conflicting views. Take your pick:

Sociologist Will Herberg thinks there is a definite relaxation of authority as the Jewish family moves to suburbia. No longer is the father the undisputed authority, in the old Jewish tradition. Authority in the newly prosperous Jewish family, says Herberg, is either somewhat ineffectually divided between father and mother, or totally non-existent.

Since "it's pretty well established that juvenile delinquency is linked to the dissolution of authority," Herberg maintains that it follows that the crumbling of authority in the more prosperous Jewish families is a direct contribution to rising juvenile delinquency among those families.

Hits Suburban Moral Values

Jewish families moving to suburbia absorb its moral values — or lack of them, Herberg thinks. "Arrival" at suburban status blunts traditional Jewish drives to "succeed", Herberg believes. Nothing replaces those drives, generally, and the ensuing "vacuum" leads to "neuroses" — and juvenile delinquency.

Rabbi Israel Mowshowitz is head of the congregation to which many of the New York youngsters recently in trouble belonged. His retort to suggestions that immorality rises with the Jewish family's prosperity is: "How, then, do you explain manifestations such as Murder, Inc., in Brownsville?"

Rabbi Mowshowitz, deeply distressed as he is about the accusations of waywardness among young members of his flock, insists: "These are human tragedies which must be considered individually. I humbly acknowledge that I have no theories about general causes."

Praises Suburban Values

Still, Rabbi Mowshowitz refuses to believe that traditional Jewish moral values are any less strong in the air-and-open-spaces neighborhoods than among lower class families. "Perhaps there is more adherence to traditional values in the more prosperous values neighborhoods, and more escape from them into immorality in neighborhoods such as the old Lower East Side."

Then, too, Rabbi Mowshowitz points out of the "better" Jewish neighborhoods: "Remember, it is among youth of these areas that the greatest number of merit scholarships, proportionately, are won — and that is something to consider, too!"

Finally, sociologist Marshal Sklare, research director of the American Jewish Committee, insists: "You can't generalize from a handfull of cases." For one thing, there could actually be more delinquency among more prosperous families than recent arrests indicate. "Middle class kids get more parental protection," which could effectively keep their children's name off police blotters regardless of misconduct, while lower class children would be more prone to outright police involvement.

Authority Invites Rebellion

As for any comparison of the authority of the traditional Jewish family with its relaxation in later generations, Sklare says: "Sure, there was more authority in the old families — but there was more rebellion against it, too. So, while there may be less familial authority today, there is also less rebellion."

All that recent reports of Jewish juvenile misconduct really show, Sklare thinks, is: "It demonstrates there is delinquency in the Jewish community, although the Jewish community would like to think there isn't. But it does not demonstrate that there is any contrast in delinquency rates of first versus later generations — or suburban versus central city families."

Tourist Guide To New York Jewish Points of Interest

NEW YORK (P-O) — Vacationers to New York State are alerted to Jewish points of interest by the co-author of "A Jewish Tourist's Guide to the United States."

Bernard Postal is the writer. He is Information Director of the National Jewish Welfare Board, and also co-author of the forthcoming "A Jewish Tourist's Guide to Europe". He demonstrates his approach in the current issue of The National Jewish Monthly, publication of B'nai B'rith.

"Jewish history in New York State (outside New York City)," says Postal, "began soon after the Jews reached New Amsterdam in 1654." However, although individual Jews lived in many up-state towns and cities from those earliest days on, the first Jewis communities north of New York City date from the 1830s and 1840s.

Still, Postal reports, no matter what route the traveler takes northward from New York City, "he will run into notable landmarks of the Jewish past or meet up with the colorful Jewish present."

Westchester County, just north of the city line, is full of parks and other public pleasure spots contributed by Jewish philanthropists, Postal notes.

Farther north, just above Newburgh, is the oldest existing Colonial structure built and occupied by Jews. It is the Gomez House, built around 1720 as an Indian trading post, stone blockhouse, and residence.

Even the U. S. Military Academy at West Point contains "some little-known Jewish sites," including plaques commemorating the two Jewish members of its first graduation class in 1802.

Still farther northward, Postal, of course, cites the Borscht Belt of the Catskills — "the great summer (and increasingly all-year-around) playground for tens of thousands of Jewish families... "Here," says Postal, "Kashrut, courtship and culture are the lures, together with more swimming pools, golf course, and recreational facilities per square mile than in any other comparable area in America.

At Buffalo, Postal reminds, the local museum preserves "what was to have been the cornerstone of a proposed Jewish city-state on Grand Island in the Niagara River opposite Buffalo" in 1825.

Finally, near the New Jersey border in Rockland County "don't be surprised to see Chassidim walking by the side of the road. They are residents of the new all-Chassidic town of New Square..."

Was FDR Anti-Semitic? New Document Raises Question; Intimates Deny It

WASHINGTON (P-O) — A State Department document just released here raises again the fantastic question: "Was Franklin Delano Roosevelt anti-Semitic?"

The document dates from 1942, but wasn't released until last month (and still hasn't found its way to even the New York Public Library). It is a memorandum written by Samuel H. Cross, FDR's Russian interpreter, after a dinner meeting betwen the President, Harry Hopkins and the USSR's Vyacheslav Molotov May 29, 1942.

"Mr. Hopkins remarked," Cross wrote, "...the American Communist Party's composition of largely disgruntled, frustrated, ineffectual, and vociferous people — including a comparatively high proportion of distinctly unsympathetic Jews — misled the average American as to the aspect and character of the Communists in the Soviet Union itself.

"On this, the President commented that he was far from anti-Semitic, as everyone knew, but there was a good deal in this point of view." In response, Molotov is reported to have "readily recognized the difference between 'Jews' and 'Kikes'..."

In 1954, in his "Child of the Century", Ben Hecht said: "...I found out that Roosevelt, who was a knight against the enemies of the Jews, did not like Jews...Out of his great humanitarian face there came never more than a sneer for them."

Such stuff has naturally been lapped up by the likes of Gerald L. K. Smith and Ilk. The POST and OPINION inquired of Roosevelt intimates who also happen to be Jewish, and learned:

Herbert H. Lehman, FDR's Lt. Gov. of New York, himself the state's governor and senator, and Roosevelt's man in charge of the United Nations Relief and Rehabilitation Administration, told POST and OPINION:

"I knew FDR about as well as any man could. I was in very close contact with him for 30 years. He certainly had not the slightest trace of anti-Semitism. I never saw the slightest trace of any such thing in him—or in Harry Hopkins, either, for that matter."

Samuel Rosenman, another close associate of Roosevelt's, responded to the POST and OPINION question about possible Rooseveltian anti-Semitism:

"I would be quite shocked to hear of any remark of anti-Semitic nature from FDR. He was quite friendly to the Jewish people.

"I frankly don't make any sense out of the colloquy with Moltov. Frankly, I don't think what Hopkins said of the composition of the Communist Party was true — although it is an unfortunate fact that Jews have been convicted of Communist Party membership and even of being spies.

"As for any anti-Semitic incidents Ben Hech attributes to Roosevelt — I'm sure they never happened"

Some Eichmann Victims Ineligible for Restitution

NEW YORK (P-O) — Adolf Eichmann could well be chuckling up his sleeve at Hungarian Jews, still embroiled years after the German holocaust in seeking restitution.

Hungarian Jews who suffered under Hitler but did not leave Hungary until 1953 or later are said by the West German government to be ineligible for restitution for their losses and suffering. They appealed for help to Dr. Nahum Goldman, president of the Conference on Jewish Material Claims Against Germany.

Dr. Goldman's response last week was that "there are good hopes for a favorable solution of this problem," as he put it to a delegation of the World Federation of Hungarian Jews. The delegation was headed by Dr. Frederic Gorot and included Nicholas Nanasi, Oscar Sunshine, Rabbi Eugene Duschinsky and Dr. Ervin Farkas.

The World Federation already had appealed to West German Chancellor Konrad Adenauer in the "name of justice and fairness...to rectify the wrongs done to thousands of Hungarian Jewish victims of Nazi persecution, who only by an act of God were prevented from reaching the free world in time to be entitled to apply for their claims under the Compensation Law."

Iraeli Politicos Clash Over Oriental Versus Western Jews

TEL AVIV — (P-O) — The Oriental - vs. - Western - Jew question popped up at a Mapai party meeting here.

It all started when Education Minister Abba Eban referred to the "central problem of our society — the culture lag of the Oriental communities".

This brought an angry retort, according to the Jerusalem Post, from Police Minister Behor Shitrit: "You (the Ashkenazi) will one S(p day become the minority, because we (Sephardim) have more children." This use of pronouns to distinguish between places of origin "shocked" the Mapi audience, the Jerusalem Post reports.

As for the "culture lag" between Western and Oriental Jews, Shitrit retorted: "It is the government's fault that there are not enough high schools in new immigrant centers. Let Eshkol build fewer cities and give these people more schooling. For us, it's not enough to have only one Cabinet Minister, not a single Supreme Court Justice, nor a member on the Jewish Agency Executive."

This brought a reply from Shalom Levin, Histradrut Teachers' Union Secretary: "The issue at stake is not the Sephardic representation in the 'establishment', but how to bridge the culture lag and build up an integrated Israel nation."

Elders Look for Eichmann Trial Effects on Youth

JERUSALEM (P-O) — An important hoped-for by-product of Eichmann's trial is to impress upon Israeli youth something of what it means to be part of a Jewish minority.

Israeli adults are discovering "to their surprise that at some stage they must explain to their children that not all people in the world are Jews," reports New York Times correspondent Lawrence Fellows.

The old Zionists "wanted a state where the Jews could be free from prejudice and persecution. But they had not foreseen that in such a state Jews would not feel especially Jewish."

Questions Israeli youth are raising about the trial, Fellows adds indicate a feeling that more could have been done to prevent the atrocities in which Eichmann had a part. Finally, former Premier Moishe Sharett was moved to speak out: "If the possibilities existed to rescuing more Jews, it was not the leaders' monopoly to discover them. Everyone, every individual, every party leader, every newspaperman was able at the time to make proposals...This was not done, apparently because nothing else could be done."

Another of the trial's undercurrents, Fellows reports, is "a particularly unpleasant one, that tends to fix blame of a sort for the whole Nazi chapter on Christianity, or least on Christian acquiescence in the social conditions that brought the Nazis to power."

Temple Has Tot Program

"The sooner the better" is the policy of Rabbi Alvin S. Roth, who writes in Minneapolis's Temple Israel bulletin that three year-old children are ripe enough to go to school. Following his advice, the Temple will inaugurate a play-education program for three year-olds starting next year. This will allow for supervised running and jumping sessions as well as singing and arts and craft activities.

Yeshiva Among Top Ten

Winning entrants in the 21st annual William Putnam Mathematical Competition from Yeshiva University were among the top ten of a total of 1,109 contestants from 161 colleges and universities throughout the nation.

Stern Donates $1 Million

Yeshiva University has embarked upon its plan to start a $25 million Midtown center with the help of Max Stern of Hartz Mountain Products Inc. The center will include aditional classrooms for Stern College women, a women's dormitory, a library and laboratory facilities for the Graduate School of Education.

Cantor Barkan Completes Children's Songbook

A brand new songbook for children has just been completed by Cantor Emanuel Barkan of Congregation Agudas Achim, San Antonio, Texas. The songbook entitled, "Songs of Emanuel" is a three language (Hebrew, English and Yiddish) volume. Taking part in the translating end of the project was Mrs. Barkand, wife of the Cantor and correspondent for the National Jewish Post.

For further information and detailes as to how to obtain the "Songs of Emanuel" circle No. 291 on Coupon A on this page.

TO CALL OR NOT TO CALL

More than 150 years before the invention of the telephine, Rabbi David Oppenheim of Prague asked his brother-in-law, the Risher Rav, if according to Jewish Law one is permitted to use an instrument on the Sabbath that transmits the human voice miles away. (From "A Book of Jewish Curiosities" by David M. Hausdorff.)

Reports Americans In Israel Find Troubles, Fulfillment

JERUSALEM (P-O) — No brass bands meet the newcomer to Israel, the beginning of surprised disappointment for many American would-be immigrants, reported the New York Herald-Tribune in a series of articles on Americans in Israel.

The 10,000 Americans account for only about one-half of one-percent of the population of Israel, says the Herald-Tribune's Alvin Rosenfeld. But the "Ha Amerikayim", as they're called by their Israeli neighbors, are more than making their mark, he concludes. Still, the adjustment to the new homeland is not without difficulty — and 40 per cent give up within the first three years.

Americans settle in Israel for a variety of reasons, Rosenfeld found. "Some are dyed-in-the-wool Zionists who grew up in the Zionist movement. They believe that Jewish nationhood is the proper solution to the Jewish problem and that Zionism is not simply theory and words, but something that requires a personal commitment."

Others "combine Zionism with religion. They believe they can lead a fuller Jewish religious life in the land of their forefathers." Rosenfeld quotes a former New Yorker who said, "The Jewish religion was made for worship and life in this country."

Still other Israelis from America have no Zionist or religious background but "think of themselves as Jewish in a cultural or folk sense...They seem to get some kind of mystical satisfaction out of living in a new vibrant state in the land of the Bible."

Not all Americans in Israel are Jews, Rosenfeld found. "There is a small group of American fundamentalist Christians here who look upon Israel as a fulfillment of Biblical prophecy. Other American Gentiles who have settled here seem impelled by a combination of restlessness, idealism and adventure."

About one-quarter of the Americans in Israel settle on farms, collective and otherwise, says Rosenfeld. Here, some run into conflict with the ideology of the kibbutzim, with their emphasis on collective living. Rosenfeld reports that some young American kibbutniks innovated a reversal of the usual kibbutz handling of young children: instead of visiting with their parents in the daytime and spending the night in the "Children's House", the American children now sleep at home and spend their days at the central point.

Americans also established a cooperative village of tillers of individual farm plots, Rosenfeld reported. While independent on their own farms, these Israelis from America found themselves working nearly around the clock, at first.

The non - farming Americans have brought uniquely American institutions with them to Israel, Rosenfeld reported. Israel's first supermarket caused a riot, literally, among Tel Aviv's small shopkeepers when opened by a newcomer from Detroit. A 100 per cent-American cooperative village pioneered Israeli frozen turkeys. American news photographers took over a rusting press in Tel Aviv and built around it a successful printing plant. Israel's first and only institute of applied probing into the ways and ideas of the people was founded by an American sociologist.

The journey to Israel ends for many Americans in New York City, reported Rosenfeld's colleague, John G. Rogers from that city. There, the immigration office of the American section of the Jewish Agency for Israel screens would-be immigrants.

Despite Israel's forceful encouragement of immigration, Rogers found, "there are some cases in which it is not advisable," and these are "discouraged and gently turned away" at the New York office.

Jobs can generally be found even before sailing for engineers, social workers, nurses or English teachers (who are proficient in Hebrew), Rogers indicated. "But in other categories — the law and general medical practice, for example — a newly arrived American probably couldn't make a living in Israel. Those professions are already saturated."

The largest group of Americans who went to Israel to settle last year, Rogers reported, were "young people in a program which granted them a free get-acquainted period in Israel before deciding on a career there." The next largest group was "old folks who wished to spend their years of retirement in Israel." Next were professionals and skilled workers, and then came those intending to settle on kibbutzim.

Still, well as they and Israel may plan in advance, nearly half the Americans give up the attempt, Rosenfeld reported. Why? "Some came starry-eyed," Rosenfeld said, "believing Israel to be a land of heroes and perfection." He quotes an observer who said, "They swallow the novel, 'Exodus', whole, and and think everyone here dances the Hora constantly and goes around making courageous postures. They can't accept the fact that Israel is a normal country, like other countries, with ordinary people."

Rosenfeld reported that some think housing is the single biggest obstacle to Americans successfully making new homes in Israel. "The average American family spends from $5,000 to $10,000 to ship its household goods here. They arrive to face the difficult problem of housing with little capital, and installment buying is forbidden to immigrants."

Despite all the problems, Rosenfeld concluded, "the majority of Americans who come here stay on. They like Israel's warmth, informality, social freedom and lack of class structure. Coming from a huge nation, many like the idea of living in a small country."

Rabbi Teaches Priests Hebrew

RABBI ARTHUR A. JACOBOVITZ, director of the B'nai B'rith Hillel Foundation at the University of Washington, taught the first Hebrew class at Jesuit - sponsored Seattle University last semester. His classes were attended by 25 priests and lay students who learned the Hebrew alphabet, and the language of Israel. If next fall's students are as enthusiastic as the past class, the Hebrew course will become an accredited part of the University curriculum. Rabbi Jacobovitz is completing his second year as Hillel Director at the University of Washington, which is also located in Seattle. He is a graduate of Yeshiva University, served two years as an Air Force chaplain, and lived five months in Israel while taking graduate work at Hebrew University. He flew to Alaska recently to conduct Passover services there for 300 Jewish servicemen.

Demands Bagels Instead of Ham

ILGWU boss, David Dubinsky was struck as if he was asked for his Talis and Tefilin when he was asked by a Texas congressman for some bagels and lox recently.

With delicacies galore supplied for the Ladies Garment Workers buffet dinner (including turkey, ham and roast beef), Rep. Texan Jack Brooks could not satisfy his palate until Dubinsky sent out an S.O.S. to all the neighborhood delicatessesns to send up some good-old bagels and lox (with cream cheese). The congressman was actually interested in giving the taste treat to his wife on her first trip to New York. What's the matter? No bagels and lox in he wide open spaces?

Food For Thought

Silversmith Isaiah Isaccs was one of the first Jewish settlers of Virginia having arrived in 1769.

Uriah P. Levy was an early U.S. naval hero. A World War II destroyer was named after him.

More than 150 Jews are buried in Arlington National Cemetery.

First Jewish settlers in the Catskills resort areas were sent there by New York relief agencies in 1880s and 1890s.

Many "Borscht Belt" resort hotels were started as boarding houses run by Jewish farmers in the area.

One of the earliest Colorado communities, Lake City, was founded by a Jew, Otto Mearns, in 1874.

The first mayor of Butte, Mont., was Henry Jacobs, a Jew, elected in 1879.

Hebrew-Christian Church Mixes Observances

LATEST GIMMICK used by Hebrew Christians" to entice Jews into their fold include mixture of two faiths' symbols (right) and injection of Passover Seder consecration (below). Baltimore church shown here is said to have particular appeal to mixed-marriage couples who feel rejected by both traditional faiths. Photo of pastor in pulpit of Emmanuel Presbyterian Hebrew-Christian Congregation shows Thodore Kline reading from church literature which includes Jewish Book of Daily Prayer, Old and New Testaments, and a concluding benediction in Hebrew. Pastor Kline officiates below as congregation observes one of Jewish Holy Days — they observe them all.

LOOK! here's your KOSHER SHOPPING GUIDE!

WHAT FOODS THESE MORSALS BE

Soups, Sandwiches and Desserts, For Easy To Prepare Meals

We were talking the other day about sandwiches, that mainstay of the American diet. These, one of my friends said are a very versatile dish which can be used for luncheons, suppers or between meals as well as the usual picnic and lunch box. She had some very attractive main dish sandwiches which even the men of the house would find hearty enough for a meal. Another balabosta mentioned her favorite party snack sandwich. And from then on the conversation practically became a "can session. We all agreed that a soup, sandwich, dessert meal is easy to prepare in summertime, especially with men and boys who will eat almost anything as long as it's between two slices of bread.

Sarah

HOT SANDWICHES

BAKED TUNA CHEESE LOAF

1 can (7 oz) tuna, drained and flaked
1 tsp instant minced onion
2 tblsps chopped sweet pickle
1 cup grated sharp cheese
1 loaf French or Italian bread (about 12 inches long)
¼ cup butter or margarine
1 tsp prepared mustard

Mix tuna, pickle, cheese and onion. Cut the bread into halves lengthwise and remove some of the center soft part. Spread inside with butter and mustard, which have been mixed together. Spread filling betwen halves. Wrap in foil and bake 20 minutes at 350 degrees. To serve, cut into four portions. Serve hot with greens as garnish. Serves 4

FRENCH TOASTED CHEESE SANDWICHE

8 slices white bread
1 cup shredded sharp cheese
butter or margarine
1 tblsp prepared mustard or
1 tblsp catsup
2 eggs, beaten
½ cup milk
1 cup cream of mushroom sauce

Spread the slices of bread with butter, then with either mustard or catsup. Place cheese on half of the slices, then top with remaining bread. Beat together eggs and milk. Dip sandwiches in this mixture to moisten thoroughly. Bake on buttered cookie sheet or fry lightly in butter until brown on one side. Turn over to brown under side. Serve hot with hot cream of mushroom sauce, which may be canned soup. This sandwich can be varied with other fillings such as chopped egg, green pepper and mayonnaise; tuna fish; salmon, cottage cheese; fruit slices, and so on. Serves 4

CHEESE AND EGG SANDWICHES

8 slices buttered hot toast
4 slices cheddar type cheese
4 eggs
1 can tomato sauce or spaghetti sauce

Poach the eggs and remove carefully. Place one slice of cheese on top of each egg which is on toast. Top with hot sauce. Garnish with remaining slices of toast which have been cut into points.

CHICKEN SANDWICHES DE LUXE

1 cup chopped chicken (leftover or from soup)
¼ cup chopped almonds
¼ cup chopped green pepper or pimiento
1 small can crushed pineapple
4 slices bread

Heat together pineapple and chicken. Taste and add salt if needed. Blend in green pepper and almonds. Spread on top of bread slices. Brown under broiler for a few minutes. Serve at once. Serves 4

FOR COLD SANDWICHES TRY:

Combinations of:

egg and nuts
cheese and sardines or anchovies
meat and relish
meat and mushrooms, chopped together
cheese and herbs and-or seeds such as caraway, sesame, poppy
cucumber with dill
peanut butter and relish
tongue or corned beef with pineapple

DANISH DESSERT

1 can fruit cocktail
1 pound rhubarb
½ cup sugar
¼ cup cornstarch
mint for garnish

Chill the fruit cocktail. Wash and cut up rhubarb and cook with water to cover and sugar until soft. Strain. Add enough water to make 2 cups of juice. Mix cornstarch with a small amount of cold water to make a smooth paste. Blend into shubarb juice and cook, stirring constantly until thick and smooth. Turn into 6 individual molds and chill until set. Unmold into dessert dishes and spoon fruit cocktail over each serving. Garnish with mint sprigs. Serves 6

TANGY ORANGE SHERBET

1 cup evaporated milk
1 can (6 oz) frozen orange juice concentrate
½ cup sugar
pinch of salt

Freeze the evaporated milk in the freezer tray of your refrigerator set at coldest point. When ice crystals have formed around the edges, whip until stiff. Combine frozen concentrate, sugar and salt and add gradually to whipped milk, whipping constantly, until very stiff. Turn into freezer tray and freeze until firm. Serves 6

BLUEBERRY SUMMER SALAD WITH HONEY NUT DRESSING

lettuce
1 avocado
juice 1 lemon
3 cups cantaloupe balls
1 cup fresh or frozen pineapple cubes
1 cup fresh blueberries
8 oz American type cheese
1 cup mayonnaise
2 tblsps honey
2 tblsps sliced almonds

Arrange lettuce in a shallow bowl. Peel avocado and cut into slices lengthwise. Sprinkle with lemon juice. Combine fruits and berries and add to the bowl. Cut cheese in strips and add as garnish. Blend honey and nuts with mayonnaise and pass as dressing. Serves 6

A WORD TO THE WIVES

Glass plates make a meal look refreshingly cool.

Greens and simple but attractive garnishes of fruit or vegetable slices will add zest to the meal.

Try a squeeze of lemon to spark up the flavor of vegetables and fruits. Looks pretty, too, if thin slices are added to the platter.

Parsley, watercress, or mint leaves add vitamin C as well as prettiness.

Says Buber Mislead In Chassidic Study

LONDON (P-O) — Philosopher Martin Buber interpreted Chassidic ideology in timeless manner, but did so from the wrong viewpoint.

That was the evaluation offered here last week by Dr. Gershom Scholem, Professor of Jewish Mysticism at Hebrew University. He was giving the annual Lawrence Kostoris lecture at University College, reported Britain's London Jewish Chronicle.

The Chronicle noted surprising interest in Professor Scholem's lecture in view of the subject's abstruseness.

Prof. Scholem credited Buber's half - century study of Cassidism with great influence, the result of Buber's "deep and penetrating mind as well as literary refinement."

Buber started, Prof. Scholem said, as an enthusiastic admirer of mystical religion. Chassidism made an overwhelming impression on him. Later, he forsook mysticism for "religious exisitentialism, but Chassidism continued to influence him."

But the Chassidic literature on which Buber relied, added Prof. Scholem, was the later legends rather than the earlier theoretical literature. This misled Buber, Prof. Scholem said, because, "for the real meaning of the legends, one would have to go back to the original theoretical literature."

Food For Thought

The first school in the U.S. to combine talmudic studies with an elementary secular program was New York City's Eitz Chaim, founded on the Lower East Side in 1886.

Especially rich in rabbinic Judaica, responsa and codes is the Mendel Gottesman Library, Yeshiva University, New York City.

The library of Nazi Jew-baiter Julius Strieicher is now at Yeshiva University, New York City.

One of the founders in 1831 of New York University was Mordecai M. Noah.

The first Jewish services west of the Alleghenies were held in Cincinnati in 1819.

The first Jewish organization in Indiana was the "Society for Visiting the Sick and Burying the Dead," formed in 1848 in Fort Wayne.

Jewish agricultural colonies were established in the 19th Century in the Dakotas, Wisconsin and Michigan. All failed.

Individual attention is the Jewish rule for divorce. "A divorce decree written on a ready-made blank is invalid. (Gittin II, 44)

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Jewish Wedding Preparations: Heartache and Joy

By HELEN COHEN

Sara Kasdan of Louisville, Ky., author of the rather widely heralded humorous cookbook "Love and Knishes", has just come out with another offering, "So It Was Just a Simple Wedding", published by Vanguard Press of N.Y. and listed as a novel.

A novel it is not. what it is, is a simple fictionalized account of how a middle-class Jewish family goes about marrying off a daughter — on the whole a gay, witty, even, educational account.

Helen Cohen

While Mrs. Kasdan spins her tale in a light - hearted mood, the subject matter is really rather grim, if you count all the heartache and indecision that go into judging how much one must concede of one's original plans for a simple wedding in order to keep up with the Jones and save face with ones associates The grim decisions from selecting an acceptable (and, oh, how expensive) pattern of china and silver to be listed in the bride's name at the department store, to knocking oneself out trying to outdo the future in-laws in elaborate pre-nuptial parties and in expensive gifts to the bride at her showers (the parents of the bride are expected to produce the finest gift in the room at each such occasion, to the final grand gesture of the all-out wedding because what will people say.

And Sara Kasdan's heroine, the mother of the bride, in yielding all along the way from invitations to photographer in order to do things 'right,' may have been clever and gay and even lovable but she fails to evoke ou radmiration. (There was one exception to her almost total surrender—when the bride refuses to budge from the simple, delicate pattern, devoid of gold trim for her china selection, a pattern that one of the future aunts-in-law, a candid, outspoken type, insisted was fit only for use in the kitchen, mama did support the young lady on her decision.)

I can't help contrasting Mrs. Kasdan's tale with another book I'm in the midst of reading — Moshe Grossman's "In the Enchanted Land" (My Seven Years in Soviet Russia), which included the years of Hitler's invasion of that country.

Here, through Mr. Grossman's eyes (he now lives in Israel) we see a really grim picture of human beings, particularly his fellow Jews and himself, subsisting month after month, in dank, medieval, crowded prisons and work camps and on the road as refugees, on starvation diets, day after day a bit of dry bread and watery soup, and many times not even that.

To turn from one book, as I have, to the other with its setting of pre-nuptual goings-on in middle-class America, its cleverly decorated buffet tables piled from one end to the other with the finest of food, is rather a shock. And yet in its own way, as I have said, it is almost as grim an outline — as Mrs. Kasdan's heroine reminisces of the years of receiving shower invitations even from casual acquaintances and that whether one plans to be out of town that day or even on one's death bed — a gift to that shower better be forthcoming. Or the heroine loading the 17 silver trays (sent as wedding gifts to daughter) into the car to return to the department store, only to find that though they were enclosed in the proper boxes they were not purchased there. So back into the car with them. Did they come from the silver wholeseale house — yes, she finds, and the people will be glad to exchange them — for other silver items. So, defeated, back home again with the 17 trays to store them away as future wedding gifts for other brides.

And even a bit grim, in its own way is the picture of our heroine trying to diet down to a smaller size, in order to look nice for the wedding, in the midst, naturally, of all that food at luncheon after luncheon.

Grimmest thought of all is that this middle class Jewish segment of the population which includes practically all of our people, seems almost imprisoned within its patterns of behavior; and it better conform, no matter what the financial strain, what the heartache, or lose face.

An easy cure: "Whoever visits an invalid takes away one-sixtieth of his pain." (Nedarim 39b)

Among the Jews of fifteenth century Egypt, coffee was so popular that it was known as the "Jewish Drink." (From "A Book of Jewish Curiosities" by David M. Hausdorff.)

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GROSSINGER NEWS-NOTES

ALEXA CURREY, Miss Broadway, who was the runner-up in the New York Miss Universe finals at Grossinger's May 30, officially moved up to first place in the contest last Saturday night when the original winner, Marcia Banks of Brooklyn, turned over to her the trophy, crown, and sceptre. The ceremony took place in the Terrace Room here. Guests and staff members enthusiastically applauded Alexa, Marcia, and the other beautiful girls who moved into second and third places, Janet Marie Boring, 18, (Miss Press Photographer 1961) of Williston Park, and Barbara Jean Levey, 18, Valley Stream. Marcia Banks had been queen for a week when she disqualified herself by admitting that she was only 17½ years old and not 18, the minimum age for entry in the contest. Said the 22-year-old Alexa, upon being crowned Miss New York State: "This is the first time in my life that I'm glad to be an older woman."

* * *

WOLFIE COHEN, Miami Beach city councilman, hotelman, restauranteur, and horse breeder, sojourned at Grossinger's this week with his wife, Mickey, and their children, Louis, 12, and Robin, 9. Also in the party were Wolfie's parents, Joseph and Sophie Cohen of Hollywood, Fla., and Barbara Miller, a friend of the Cohen youngsters. Wolfie made good use of the airport here the other day when he flew to New York to watch one of his horses race at the Belmont track. The Floridian flew back in time to have dinner at Grossinger's with his family and friends.

* * *

From Carmen Cheerful's notebook: "Some people itch for what they want when they should be scratching for it."

NET RESULTS — Winners of the special tennis tournament for the happy honeymooners at Grossinger's this week were Dr. and Mrs. Sherman Katz of Brooklyn . . . Dr. and Mrs. Gordon Gutman of Louisville, Ky., won the mixed doubles tennis tilt . . . Abe Burstein of Bethpage, L. I., was the victor in the men's singles contest.

* * *

JUDGE BENJAMIN SHALLECK of New York City and his wife sojourned at Grossinger's this week with their children, Ann, 11, and Joseph, 9.

* * *

AMONG OTHERS at Grossinger's this week: Sammuel J. Spector, president of the American Gelose Corp.; Saul Fischler, president of the Supp-hose Division of the Kayser-Roth Corp.; Ralph DeJur, president of the Defur-Amsco Corp.; Hans Stauder, president of the Paillard Co.; Hugo Galassi, president of the Olivetti-Underwood Corp.; former Olympic figure-skating champion Dick Button; Ben Novack, owner of the Fontainebleau Hotel, Miami Beach; Jack Parker, president of the Lustra Corp., and an owner of the Eden Roc Hotel, Miami Beach; Bill Glickstein, owner of the McGinnis Restaurant on Broadway, NYC; Aaron Solomon, president of Ace Electronics; Bernard Greenberg, top exec of the Wise Potato Chip Co.; Sam Citron, president of Barbara Dance Frocks, and many other wonderful guests.

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Harry Golden Finds Jews in Germany Isolated Remnant

NEW YORK (P-O) — The attitude of Germans today toward their remaining Jewish neighbors is better than at any time since World War II — "healthier, but not yet healthy by a long shot."

That's the equivocal finding of columnist - author Harry Golden in a lengthy, five-part report from Germany published in the New York Post.

No Jew today considers himself to be a German Jew, Golden says, but rather a "Jew living in Germany". Today's 22,000 to 26,000 Jews living in Germany are nearly half elderly people in total retirement, "spinning out their lives on a pension provided by the Bonn government — either as payment for identified property which was confiscated, or as compensation for persecution they experienced because they were Jews."

Interestingly, Golden found that 6,000 Jews in Germany were returnees from Israel — who had found life on a pension in Germany easier than it was in the new state of Israel.

But pensions aside, life for Jews in Germany is not easy, according to Golden. Most tend to isolate themselves from their German neighbors to avoid embarrassment on both sides over past roles each had possibly played under Hitler.

Golden found the Jew of Germany to be "a dwindling remnant of the 600,000 who were once a vital force in the nation. They are reviled by a few, fiercely protected by some, ignored by most."

There are only seven rabbis in all of est Germany, Golden learned. There is none in Berlin, Bremen, Munich, or Karlsruhe. A Hamburg rabbi told Golden: "The Jewish community in Germany is not a living community but a dying community. There is no one to take over. The handful of younger people here don't want to stay." But some Jews are adamant about staying, and anti-Semitic incidents only strengthen their resolve. One such Jew told Golden: "Allowing the Jewish community of Germany to perish would give the final victory to Hitler and his **Judenraus** campaign. This must not be allowed to happen."

Similar sentiments came from non-Jewish Germans. "We Germans must do everything possible to build up a permanent Jewish community, because we must have someone to repent to," said an official of Hamburg. Even something positive was found in resurgent swastika painting by the vice president of the West German parliament, Dr. Carlo Schmid, who said: "It is good to have these sleeping hounds of hell to rouse themselves every once in a while to remind us Germans how close we are to damnation."

The Jews are acutely aware of the dangers involved in playing the role of such "reminders" to the Germans, Golden found. Thus, they were shocked that most recent anti-Semitic outbursts came at a time when prosperity was at a peak, and there was actually a shortage of labor to fill available jobs. Says Golden:

"It has always been accepted as dogma among the Jews everywhere that anti-Semitism is triggered by hard times — mass unemployment, economic depression or military defeat. Suddenly this was exposed as folklore, and the Jews were shaken."

Speed Record El Al Jet Sets

NEW YORK TO TEL AVIV speed record was set with arrival of an El Al jet. The El Al Boeing 707 carried 97 passengers on its departure from New York International Airport (Idlewild) at 9:30 p.m. It arrived at Lod International Airport here at 1:39 p.m. Israeli time, after 9 hours and 33 minutes in the air. The record-breaking 5,760 statute-mile flight was over the longest regularly scheduled non-stop commercial flight route in aviation history. The flight departs regularly from New York on Thursday evenings. At the controls during the speed flight was Capt. Tom Jones (left) El Al's Manager of Flight Operations, receiving best wishes before departure from Clarence D. Chamberlain who flew the first non-stop passenger flight between New York and Europe.

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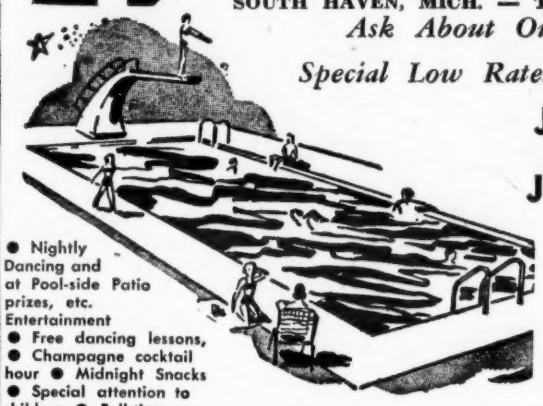

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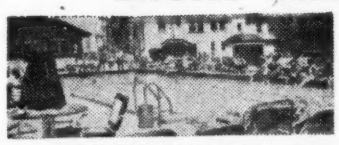

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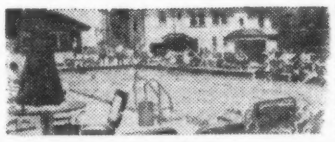

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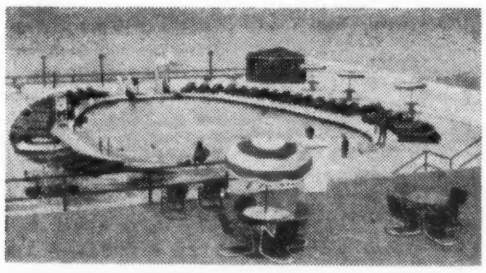

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ANTI-SEMITISM IS ON THE WANE, Isaiah Minkoff reported to the Fourth National Trade Union Conference on Civil Rights of the Jewish Labor Committee. Minkoff, executive director of the National Community Relations Advisory Council, said anti-Semitism is now at its lowest ebb in a report on "Anti-Semitism 16 years after Hitler." Seated to Minkoff's left at the Unity House, Forest Park, Pa., meeting are: Leon Dennen, foreign affairs columnist for Newspaper Enterprise Association; Moshe Decter, writer and former managing editor of the New Leader; and, Adolph Held, National chairman of the Jewish Labor Committee.

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Selected Group of Jewish Leaders Guide Rabbi Through Russian Tour

This is the fourth and last in a series of eight articles on Jewish Life in Soviet Russia based on report by Rabbi Stuart E. Rosenberg of Beth Tzedec Synagogue, Toronto, Canada. Dr. Rosenberg's report first appeared in the Toronto Daily Star and is published here by special arrangement with The Star and the Canadian Jewish Congress.)

NEW YORK (P-O) — A Rabbi's tour of Russia today is carefully supervised by Jews who have been handpicked by Soviet authorities to show the visitor only what is considered "safe" from the standpoint of Soviet propaganda and to tell him only what the Russian bosses want him to hear.

This is the picture of 1961 Russian Tourism drawn by Rabbi Rosenberg who says he was stunned by the tirade unloosed on him by a fellow Jew when he expressed doubts about the "pleasant living conditions" enjoyed by Soviet Jews as pictured by spokesmen of the Kremlin regime.

"If I had any doubts," writes Rabbi Rosenberg, "about the political functions of these lay (and hand-picked) religious heads of Jewish communities in Russia, they were quickly dissipated by one of their kind who in response to my protestations over his annoying conduct, took me off to a private rom, locked the door and then prceeded to lecture me.

"'Why should we even think of giving you free access to Jews here?' he demanded. 'We remember well what happened in 1956 when a delegation of American Rabbis came to Moscow, Kiev and Leningrad. We embraced them when they first came, for it was our first contact with Western Jewry since the days of the revolution.

"'We offered them the use of our pulpits to tell us about Jewish life and particularly to bring us warm words of love and affection from our brethren around the world. But what did they do when they returned to America? They maligned Russia. They told lies in the American capitalist press about the conditions of Jews here.

"'They said that we were persecuted as Jews. What an abominable falsehood. Have you seen Jews persecuted in Russia? This you cannot see here. Perhaps in the West where men exploit fellow men, where Jews and Negroes and other minorities are the victims of gross injustice — perhaps there, among your imperialists, you will find Jewish persecution.

"'Do you think that it is good for the Jews in Russia to have American Rabbis tell such lies? Why, then, shall I give leave to speak to our people? Will you not surely do the same?'

"Time and again during the course of his tirade he pounded the table, pointing his finger at me, creating the impression that I had come with nothing more in mind than to tell 'lies' about Russian Jewry when I returned.

"'America,' he continued, 'has purchased the souls of its Rabbis with capitalist gold. Why don't you go back home and tell the truth? Here no one is unemployed; in your country we know that people are starving. Here the whole country works for peace; in your country they are preparing for wa. Don't bother so much about the situation of the Jews in the Soviet Union. Nowhere else on earth, and in no other period of history, have Jews been so well treated and so humanely accepted as in the glorious Soviet Union.'"

When Rabbi Rosenberg asked the "leader" why so many Jews in Russia were desirous of leaving the Soviet Union to go to Israel, his "lecturer" denounced the question as ridiculous and said the Soviet Jews had no desire whatever to go to Israel.

"What else is Israel," demanded the "lecturer", "but a puppet of the capitalist states, doing the bidding of the United States and Britain. What is the function of Israel but to serve as a Western base for military operations in the Middle East? Zionism is supported by Wesstern capitalists for their own filthy reasons."

Writes Rabbi Rosenberg: "The existence of such hand-picked Jewish leaders who act as the spokesmen of their religious community, is in itself eloquent testimony to the captive state of Jews within the Soviet Union.

"Historically, the Jewish community has not been known to be docile as regards its own spokesmen; as a community, healthy dissent and inner self criticism have marked their long and checkered career. The spiritual stagnation which such purchased leadership reflects can ultimately be more harmful to the religious and cultural condition of Russian Jews than any overt or physical persecution."

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Israeli Kibbutzim Enjoy Joys of Espresso Houses

By BEN G. FRANK

TEL AVIV (WNS) — The urban sounds of an espresso machine and the clatter of Turkish-coffee cups have percolated all the way up to the sunburned kibbutz farmer in Israel's far off Upper Galilee.

Now, he too, can sip exotic coffee in surroundings similar to the best haunts of Tel Aviv's cafe-lined Dizengoff Street.

Like many other co-operative settlements, his kibbutz, Kfar Blum, has picked a room in its new Cultural Center; filled it with wrought-iron chairs, formica tables and circular sofa benches; installed a French espresso machine, and, on a rotating system, supplied a kibbutz counterman whose job is to fill the orders and keep the wheezing machine in good repair.

Brewed to the right mixture of steam and coffee, the cup of espresso has provided the kibbutznik with the initial stimulant to flock to this new cafe. But not only has it satisfied his coffee-bean taste buds, it has also furnished this hard working farmer with an additional recreational outlet for his evening leisure-time activity.

A member of the settlement can now enter a pleasantly lit room and locate a group of people who, armed with coffee cups, are discussing national and international events. If he prefers, however, to do his own research and catch up on the latest news, he need only sit himself down in an easy chair in the cafe's up-to-date newspaper and magazine section. There he can read one of Israel's many dailies and journals, or a recent copy of the **New York Times Magazine, The Jewish Frontier, Paris-Match** and the **Manchester Guardian.**

In the kibbutz, as in any small town, there is no such thing as anonymity. Certainly the age-old maxim: "People are interested in people," fits a small village such as Kfar Blum where one is on intimate terms with one's neighbors. And so, eavesdropping in one corner of the cafe, the farmer can easily record the latest news from around the town.

At a table to the left of a tractor driver who is relating to his fellow worker his difficulty in starting his tractor in the morning, our kibbutznik notices that a tourist has cornered the settlement's landscape expert and is asking: "Could you please tell me the curriculum of your eleventh-grade high school class?" While teaching is not this gardner's present occupation, as a kibbutz member he is familiar wit hthe educational program and begins to try and explain it.

Dominos and chess are very popular pastimes in Kfar Blum and the founders of this cafe were wise to set up small tables where chess fans can battle for pawns and rooks. Here also, as in any competitive table-game situation, there is the usual kibbitzer. wanders over to a table and offers choice pointers — much to the annoyance of the participants, who give him the Israeli equivalent of the fish-eye and continue playing.

But even while these settlers are today enjoying their newly-established coffee house, they can still recall how for many years recreational space in this sixteen - year - old pioneering rural community was at a minimum. In those days, the dining room served as the regular eating place as wel las the local cinema, theatre, concert house, the General Meeting Hall, and the various committees' headquarters.

Moreoever, during the first years of the kibbutz, these farmers, seeking social relaxation after a hard day's work in the fields, created one of their most important institutions — the **kaffeklatsch,** or to use the kibbutz term, **kumsitz** meaning come and sit. Small groups of people would get together in member's private rooms to brew some coffee or tea, listen to records, or just carry on conversatios. But the limited space of one's room could not hold a large gathering.

To meet their member's recreational needs, every kibbutz hoped to erect a large community center where they could set up a library, auditorium, lounges, and committee, game and music room. As the settlement developed its economy, this ambition was fulfilled and in 1954 Kfar Blum built its Cultural Center. However, it wasn't until last year that the kibbutz set up the now expanded, comfortably-furnished **kaffeklatsch** which is open four nights a week and closed on Friday evening, the night of the General Meeting and the movie night. In addition, on one evening during the week, the cafe is turned over to the Nachal group, the agricultural army unit training at Kfar Blum.

Since its opening the cafe has indeed been a boon to the social intercourse of the community. People simply enjoy coming together to drink a good cup of coffee in a relaxing atmosphere.

The new lounge has bruught an additional advantage to some individuals. According to several members of Kfar Blum, there were those who didn't have an active social life on the settlement. But it is now the concensus that the coffee house has given them an opportunity to mingle with people and thus initiate a new lease for social activity.

Unlike more doctrinaire kibbutzim, there were few in Kfar Blum who felt that the new institution would harm the principle of collective living. On the contrary, people felt that it was also a part of kibbutz ideology to enhance the recreational life of its members. As one Kfar Blum resident put it: "Even the most conservative of our people were for it." "After all, he added "at the end of the day, they, too, want to

Continued on Next Page

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Israeli Kibbutzim

Continued From Page 10

relax over a good cup of coffee."

The steam of the espresso machine is now floating from many other co-operative settlements. Kfar Blum's southern neighbor, Neot Mordechai, for instance, has built a new coffee house with its member's German reparations funds. Many young kibbutzim are also looking forward to the day when they will be able to set up a coffee lounge.

Thus, in Israel today if one hears the order "I'll have an espresso, please," he should not take it for granted that he is sitting in a Dizengoff-Street cafe in bustling Tel Aviv; he just might be relaxing in the coffee house of one of many co-operative settlements. And whether he goes on to have one, two or three, the price will still be the same — nothing.

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Unknown Israeli Writer Blooms to Success

By ANITA ENGLE

A Seven Art Feature

My friend Moy Ben-Gavriel represents the sort of success story it is a pleasure to hear about. It should happen to all of us.

When I first came to Jerusalem, way back in 1936, one of the landmarks of the city was a thin, dapper man with a wizened, gnome-like face, who always wore a black beret and led (or was led by) an enormous grey boxer. This was Ben-Gavriel. A struggling Bohemian, and he and his hearty, handsome wife Miriam were living in picturesque austerity not far from the Old City walls and managing on next to nothing, like all freelance journalists in Jerusalem in those days.

Fifteen years later I returned to Jerusalem to find Ben-Gavriel not an ounce fatter nor a wrinkle older. But in the meantime he had become Israel's most prolific writer, and the only one with an international status. Every time I run into him (it is usually at the Main Post Office, sending off a sheaf of dispatches to Europe); he has some fresh success to report, and always with the excitement of his own powers.

The latest news is that one of his books is to be made into a film by Kurt Hollman, the biggest producer in Germany, whose "Wonder Children" recently received rewards simultaneously in America, Moscow and West Germany.

The book, "The House in Carp Street" (Haus in der Karpfengasse) is set in Szechia and deals with the fate of seven families, Czech, German and Jewish, in one house after the Nazi occupation in '38. It was published in Berlin in 1958, and was a flop. But Hoffman, an old anti-Nazi, read the book and was impressed with it. Last month, after the swastika daubings in Germany, he took out an option on it. The script is now being prepared, and Hoffmann is choosing actors from among the leading stars in Germany. He says he hopes to make one of the biggest anti-Nazi films out of it.

"House in Carp Street" was Ben-Gavriel's first book with a European background. He wrote it during his worst period, during '39-'42 when he had lost contact with his Swiss and German papers. He didn't earn a penny for four years, except from 26 radio plays which he dashed off for the Palestine Broadcasting Corporation for $9 each.

These were the first radio plays he ever wrote. His radio plays are now netting him from 2,000 - 3,000 marks — 100 times the original amount. The demand for his work is so great, if he worked 36 hours in the day — instead of the 18 which he claims now — he still couldn't fill it. He represents 6 German and 2 newspapers, two radio stations, and is a regular contributor to nearly all the radio stations in Germany, including the American station in Berlin which brought his first big radio play. During a recent visit to Europe, a newspaper carried a cartoon, showing two editors in conference, one of them saying: "Have you a newspaper correspondent in Israel who isn't Ben-Gavriel?"

Ben-Gavriel's big break came in '48 when he got a letter from a former "girl friend" in Munich telling him that a big American paper, "Neue Zeitung" was looking for an Israel correspondent. He sent them an article. This began a partnership which lasted until the paper closed down, five years later.

"I never earned so much and had such a good time," he recalls with relish. He was their political commentator on Middle East questions, and they printed his accumulation of short stories, for even in his lowest moments, his writing capacity was enormous. His name became known in Germany, and his first post-war book "Mahashavi," the story of an Israeli good soldier Schweik, became a best-seller there. It was the first Israeli book to be published in Germany.

The book is different from anything that has been written about Israel so far. It is like its author, sophisticated to the point of simplicity, and without a trace of heroics or propaganda about it. Harry Golden came across "Mahashavi." The book's salty, masculine humor appealed to him, and he wrote the introduction to the American edition which was brought out by Citadel Press a couple of months ago.

Although everything Ben-Gavriel writes has the freshness of new discovery, he has been on the Israel scene since 1917, when he commanded a detachment of Austrian soldiers stationed at Turkish H.Q. in Jerusalem. His career with the Austrian army ended when he was expelled from Palestine with the discovery of a Jewish spy ring operating against the Turks. This is the episode I deal with in my book "The Nili Spies." Since that time Ben-Gavriel has fought in three other armies, including the Israel army during the War of Liberation, when he was wounded at Latrun, during the battle for Jerusalem.

"What were you doing at Latrun?" I once asked him. "I don't know," he replied. "It was a mistake. I get wounded in every war."

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Israeli MDs Mount "Scare" Campaign Against Smoking; Worry About Health

JERUSALEM (P-O) — Israelis "should be scared more and smoke less," writes Eliyahu Salpeter from here in the American Ziosist.

Thats's the opinion, anyway, of the Israel Medical Association. The bad physical effects of smoking were emphasized at meetings of physicians last month in the three principal cities, Salpeter reports.

This month, the doctors plan the start of a public anti-smoking campaign, aimed primarily at youth. A good start has been made, it's felt, by a new policy of the Israel Defense Forces: Instead of the soldiers automatically receiving daily cigarette rations they'll be given the choice of taking money as an alternative.

"Thus," Salpeter writes, "the Medical Association hopes that many a young person who would otherwise start smoking during Army service will prefer to spend the money on sweets, soft drinks or going to the movies."

The campaign follows a study of Israeli smoking habits and the incidence of lung cancer. Israeli lung afflictions are 11 per 100,000. that's lower than the U.S.'s 31 per 100,000, but still worries the physicians.

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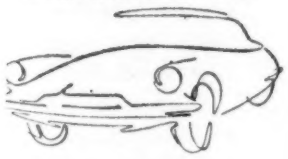
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Commercial Bank of NA Votes Increased Cash Dividend

Fifty Cents Annually To Initiate New Regular Cash Dividend Policy

CONTINUES 5% ANNUAL DIVIDEND IN STOCK

In a major dividend policy change, the directors of Commercial Bank of North America have voted establishment of cash dividends on a regular basis of 50 cents annually per share in addition to continuation of the regular annual 5 per cent dividend in stock, it was announced by Jacob Leitchtman, president.

JACOB LEICHTMAN

Founder and president of the former Modern Industrial Bank, now president of the Commercial Bank of North America.

The board delcared the first semi-annual payment of 25 cents and a 2½ per cent stock dividend payable July 24 to stockholders on record July 5. There are 573,955 shares of common stock currently outstanding.

Prior cash dividends had been voted as year-end extras. In 1960 a dividend of 40 cents in cash was voted.

According to Mr. Leichtman, establishment of the new and highest cash dividend in the history of the institution as the basis for initiating a regular cash dividend policy has been made possible by the bank's record of earnings of recent past years, the high level of current activity and projections of the bank's annual growth pattern.

For the year ended December 31, 1960, the bank reported total net earnings and profits of $4.01 per share. Net operating earnings had climbed 22 per cent to $2.60 per share from $2.14 per share the previous year.

The bank's assets totaled $193,740,000, and deposits amounted to $170,933,000 at year end 1960.

Chairman of the board of the institution is G. Russell Clark who was elected by the board following his resignation last week as New York State Superintendent of Banks.

G. RUSSELL CLARK

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Orthodox Leader Raps Conservative Kashruth Practice

GREENFIELD PARK, N. Y. (P-O) — Sharp criticism of Conservatives came out of the Orthodox National Council of Young Israel meeting here.

The Conservatives were rapped for their becoming involved with Kashruth supervision.

The charges were made by newly elected Young Israel president Rabbi David Hill. He reasoned that since the philosophy of the Conservative movement doesn't bind one to Kashruth observance, the Conservatives shouldn't permit themselves to become involved.

In his address before the Orthodox Council's 49th annual convention, Hill said it is "shameful" that the Conservatives use Orthodox - trained men, who join their ranks for other than ideological reasons, to present a facade or Orthodoxy before state commissioners of Kashruth. Most state laws governing Kashruth require that Kashruth supervisors be Orthodox.

As first signs of "breakdown" of Kashruth supervision brought on by the Conservatives, Rabbi Hill pointed to their offering supervision to caterers who serve both Kosher and non-Kosher banquets for Jewish celebrations.

● ●

NEWLY ELECTED PRESIDENT of Orthodox Council of Young Israel is Rabbi David Hill. He charged Conservatives with "shameful" conduct in use of Orthodox - trained recruits to supervise Kashruth. He suggested that most such recruits from Orthodoxy join with Conservatives solely to work as Kashruth supercisors. Rabbi Hill cited offering of Kashruth supervision to caterers of both Kosher and non-Kosher functions as a "first sign" in Kashruth "breakdown" brought about by the Conservative practices. Officers elected with Hill at the Orthodox Council's 49th annual convention held in Greenfield, N. Y., include: Joseph Shechter, vice president; Miles Heller, 2nd vice president. Also, liaison vice presidents: Phillip Fuchs, Reuben Davidman, Irving Hunger, Eli Kaplan, Rabbi Arthur Schick, and Joel Zimmerman. New recording secretary is Gilbert Polansky. Elected financial secy. is Joe Hyman.

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means quality

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Miscellaneous 6
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OUR JUVENILE DELINQUENTS

The shocking evidences of the rise in Jewish delinquency, (see the news article in this issue of The Post and Opinion) finds experts divided over the causes.

For a novice like ourself, the best thing to do seems to duck the issue altogether.

Yet there is no single problem that can jar the Jewish community to its senses in the way that evildoing of our youth can.

For one thing, we can be sure that there will be more glaring exposures of Jewish juvenile delinquencies before there will be an improvement.

It is one thing to see our Jewish college youth desert Jewish values. It is something else to see our Jewish teen agers apprehended for thievery, violence and sexual immorality.

Yet both may stem from the same cause.

If we have to hazard a reason which the expert in the news sotry did not enunciate, that is that whereas at one time Jewish values were stronger than the environment, today the Jewish values not only have succumbed to the onslaught of an environment which breeds immorality, but these Jewish values don't even exist.

One other observation.

This Jewish juvenile delinquency, just as the rejection of Judaism by our college youth, must be met headon. It should not be glossed over, as our Hillel Foundations seem to be doing in the matter of the alienation of our college students, but should be brought into the open.

This is the way to correction. This is the way that our adult Jewish community will be made to face the issue.

The other way will find our adult values slowly eaten away, and when we finally realize how desprate we are, we may no longer have the strength to do anything about it.

ROOVSEVELT'S ANTI-SEMITISM

The alert Post and Opinion reporter who sought to set the record straight (see news story in this issue) about rumors of Franklin Delano Roosevelt's so-called anti-Semitism, has done the Jewish community a good deed.

It is easy enough in retrospect to criticize. This is called hind-sight.

Some criticism of Roosevelt is warranted. He was no God. Neither, however, was he an anti-Semite.

He did not do enough to avert the holocaust that consumed the lives of 6 million Jews.

But for that matter no one did. We Jews who lived through that period were also prone to explain away to some degree what the Nazis were doing, and we also believed that the figure of millions of Jews done to death was an exaggeration.

There is a rabbi holding a leading New York pulpit today who when the late Rabbi Stephen S. Wise talked in terms of one million Jews murdered by the Nazis poo poohed this figure in the press as a wild exaggeration.

The difference between the average Jew and Roosevelt or for that matter the Pope, who might have done more, is that these were the leaders on whom the weight of world events and the responsibility for them rested more heavily.

MORE ON FREEDOM RABBIS

Our editorial on the Freedom Riding Rabbis was written before we had a chance to read our own report of those Southern rabbis who braved censure to show their solidarity with their colleagues.

We normally write our editorials on Sunday. When an exciting late news report comes in on Monday, we may still manage to comment on it, but not usually.

In this case of the Freedom Riding Rabbis, the best that can be said for that editorial suggesting that rabbis in the South were derelict if as a token they did not go to meet the five Reform Rabbis who joined the Freedom Riding movement, is that it only shows that when put to the test our Southern rabbis will respond.

So this week, we salute those rabbis in the southern cities who made it a point to show their respect for the Freedom Rabbis — a better name than Freedom Riding Rabbis — and added the weight of their protest to the anchronistic Southern mores which bans Negroes to second-class citizenry.

The EDITOR'S CHAIR . . .

IT IS WELL to read Will Herberg's appraisal of the security of the U. S. Jew, and it is reassuring to be told that organized anti-Semitism is at a low ebb, as Isaiah Minkoff and others have predicted. Yet if this serves to lure us into a false sense of security, we are only blinding oursleves to reality.

No one, least of all us, would care to deny that American civilization is unique, and that anti-Semitism has as little fertile ground in North America as it had in any country in history up until now.

YET TO ARGUE from this that it can't happen here is to deny reality.

At a banquet honoring a bar mitzvah recently we were warned almost viciously by a non-Jewish friend close to the family, that the Protestants would have to unite if the coalition of Negroes, Jews and Catholis continue to dominate politics in the U.S.

THE WARNING wasn't lost on us despite the surroundings.

The John Birch Society is not made up of a group of crackpots, but of stern-minded business men who largely feel the loss of their independence as the old image of economic freedom disappears in our changing society.

In conditions of turmoil such as these, Jews have usually suffered.

IF THIS IS A pessimistic view, it still is a realistic one. No one in the Jewish community is set to run. Those who feel compressed by the trend of events, economic and international, may finally condone violence, as did the powers structure in Germany and elsewhere when they chose what they thought were the lesser of two evils.

It serves no purpose to sit back quietly and repeat that the U. S. is different, that it can't happen here, that if Jews and Negroes and Catholics are attacked, then there is safety in numbers.

THE U. S. HAS WEATHERED worse storms. If the clouds overhead are overcast, that may arouse us to greater efforts, and the menace of World Communism and the risks of a changing domestic society may all work themsleves out as we emerge into the bright light of new outlooks and a greater devotion to truth and freedom.

Another case is not so pointed, but shows the wide groundwork that has been laid, even among so-called friends of the Jews, by the anti-Semite.

LAST WEEK WE GOT A call from a man who introduced himself as a long-time (since high school) friend of a Jewish businesswoman. He was referred to me by her because of his interest in defeating federal aid to education.

His position was the federal aid to schools was a Communit device ued by Washington to control our school system.

WE ASKED HIM THE source of this and other statements, and when he quoted the Indianapolis Star's views, we pressed further, although in a polite way, and inquired if he had sought verification from any other authority other than the Star.

He said no, but went on to argue that only the Jews, because they control the press and air waves, could stop Washington from taking over control of schools.

THIS ASSERTION rang the tickler system in my brain, as it would in yours also, and we inquired as to what daily papers he knew that were Jewish-owned. He ducked that question too and bolstered his argument by the only way he could, by repeating that everyone knows that it's true that the Jews control TV and the radio and press.

This man obviously is no anti-Semite. He actually considers it legitimate that Jews, because of their superior ability perhaps, had won control of communications in America.

BUT IF A FRIEND of the Jews repeats a dangerous canard, then what about others who are fertile ground for anti-Semitism.

We're not here pleading for Jews to man the ramparts, We're only asnwering those who assert that all fears are unwarranted, and that the danger is past. If the Jews of the U. S. actually believed this, then the Joint Defense Appeal, would not be raising millions of dollars annually.

In other words, we like to hear what Will Herberg has to say, but we're not relaxing any, Herberg's words of assurance notwithstanding.

THE UNION of American Hebrew Congregations has made a special award, the first of its kind, to Irving Spiegel, New York Times reporter who covers Jewish organizational affairs for his paper. "Pat," as he is known affectionately, richly deserved the award, and the fact that a special luncheon was held at the Reform House of Living Judaism for the presentation adds to Pat's recognition.

This recalls the time years ago when The Post and Opinion interviewed Times Publisher Sulzberger, whose son-in-law recently succeeded him. We asked him about the coverage of Jewish events by The Times, and he replied that this was routine and that there was no special reporter whom his paper sent to cover Jewish affairs. It was a matter of normal changing assignments, he averred. At the time Pat already was The Times specialist on national Jewish organizations and regularly was the only other reporter present besides ourselves at their annual conventions.

WHE NTHE JEWISH Theological Seminary of America gave similar recognition to the Jewish Chronicle of London, recnetly, we were told that an American Jewish newsgathering agency protested vigorously on the grounds that it deserved recognition first.

The enmity that might be aroused by making an award to an American newsgathering agency or an American Jewish editor is one that our national agencies evidently don't want to risk. There is so much insecurity in the Jewish press of America, that singling out of one paper would bring on the jealousy of the others.

WE THINK that situation is changing, and we can see where in the next few years men like Phil Slomovitz of the Jewish News or Bob Gamzey of the Intermountain Jewish News or Fred Shochet (or his editor Leo Mindlin) of the Jewish Floridian might well be honored in a way similar to the recognition just bestowed on Pat.

IMMIGRATION INTO Israel has risen this year over the past several years, and present rate indicates that thousands more than the 30,000 who were expected to enter the Jewish state in 1961 will reach its shores.

Because there is little that is spectacular in this steady (3000 and more a month) rate of newcomers, the Jewish world is hardly reacting. Yet to those who know what each new family costs in transportation and equipment and housing over a period of months and years before they become self sufficient, this is a terrible load.

IF ALL THE 40,000 that no doubt will knock on Israel's doors were to come in in one or two months, this would arouse the Jewish communities of the world to unprecendented (at least for the past few years) giving. But since they are coming in on a controlled basis, there are no startling headlines. Consequently, instead of increased giving many are curtailing their contributions in the belief that there is no great urgency.

The Jewish community has stood up nobly to its obligations in regards to the United Jewish Appeal. It can be challenged on many counts, but the regularity with which the UJA has been able to hit $60-65 millions each year, is a testimony to the understanding of U. S. Jews of their obligations.

BUT WHAT IS to be done now?

How can the community be electrified into an action that will provide the extra millions of dollars needed in view of the increased immigration?

WE RECOMMEND that the leadership of the Council of Jewish Federations and Welfare Funds and the United Jewish Appeal begin immediate consultations on the needs. This will alert the Jewish communities across the country to the problem. Out of this development may come the answer that will provide the funds.

Kibbutz Life Today Does Not Follow Original Collective Idea

HAIFA — Israel's chronic internal problem is the kibbutz. This sociological phenomenon, which has in the past played such an important part in the creation of conditions eventually leading to the establishment of the State of Israel, continues to undergo its own philosophical and spiritual stocktaking. The answer to the problem has not yet been found.

Alpert

It is difficult to generalize about kibbutzim because they differ greatly one from the other. What is true of prosperous, veteran, well-established kibbutzim like Givat Brenner, Afikim or Yagur, does not apply to young, exposed, border settlements like Gonen or Tel Katzer. Yet the revolution which is sweeping the kibbutz movement affects all of them, to a greater or lesser degree.

The kibbutz was created in a certain form, as an outgrowth of specific conditions. These conditions have changed radically in the country, but the kibbutz as a social form has not found it easy to adjust itself to altered circumstances. In its beginnings the kibbutz was a revolt against conservatism and the established order. It struck out against much of that which was accepted and established, on the grounds that new, bold ways of life were needed. The founders of the kubbutz movement dared to be different, and they gloried in their ability to depart from the customary social procedures. They were not afraid of experimentation. They were not slaves of tradition. But now with the passage of time the procedures which they inaugurated have become hallowed by usage, and the die-hards resist attempts at change. The forms have become rigid. The revolutionaries have become conservative, battling to maintain a fixed way of life.

There are many aspects of the challenge to kibbutz principles. One prime example is the principle that a kibbutz should not hire labor. The members must do their own work; self-labor is basic. The hiring of labor means exploitation. But the realities of life made it impossible to maintain ths principle. Many kibbutzim have become large economic units, requiring outside help in order to exist. For example, the extreme left-wing kibbutzim of Hashomer Hatzair today operate some 35 factories with a working manpower of 1200, and an annual business turnover of 30 million Israel Pounds. Under these circumstances it is impossible to avoid employment of outside labor. The pretence of maintaining the principle is upheld, however, in the fact that the agricultural work is still done by members only. Other kibbutzim have let the bar down in this area as well.

A basic policy of the kibbutz is the equality of its members. Everyone is expected to participate equally in the work — and draw from the common treasury according to his needs. And what are the needs of a member, besides the obvious necessities of life? A quota of cigarettes, chocolate, razor blades, etc., used to be set up for distribution. Nowadays many kibbutzim have inaugurated an internal "money" system whereby members are given an annual ration of credit, and may draw upon this credit at the kibbutz store. With his pocket money credit a member can "buy" whatever he wishes — or perhaps even draw for expenses to run a family birthday party.

Gifts from outside continue to be a problem. At least one kibbutz has openly declared it sees no violation of kibbutz principles if a member receives and retains for his private use a typewriter, a musical instrument, a tape recorder, or the like. They draw the line, however, at a tape recorder and a phonograph in the possession of one member.

Even the nature of social life in many kibbutzim has changed. After a hard day's work it is not satisfying merely to withdraw to the privacy of one's room. The atmosphere in the library or cultural center is too chilling. Hence more and more kibbutzim are opening club-houses, sort of kibbutz cafes, where the members can sit around and drink a cup of coffee or a glass of beer, and socialize without pretensions.

With it all, the way of life in a kibbutz is still vastly different from that in the city. As a lark, some kibbutz members may use their pocket money to buy an occasional ticket on the Mifal Hapayis, Israel's National Lottery. But if they should chance to win, there is no doubt that the prize money goes to the kibbutz as a whole. Further, most of the restitution funds received by kibbutz members from Germany has gone into the construction of new buildings or other needed facilities for the benefit of the kibbutz as a whole.

Despite the transition and the changes, the kibbutz still represents a way of life sharply divergent from that of the city-dweller. If the kibbutz shows itself sufficiently elastic in meeting changing conditions, it may surprise its critics — and outlive them.

Our Man's Son Wins Israel Sports Quiz

TEL AVIV (P-O) — A 15-year-old Israeli youth, son of Post and Opinion columnist Carl Alpert, who is assistant to the president of the Haifa Technion walked off with first prize in a sports quiz against contenders much older than he.

Young Joel Alpert's prize for winning first place in Israel's annual Sports Information Quiz is a round-trip to Rome to attend the Israel-Italy soccer match this fall. He won against 100 contestants from every part of the country. His opponents included gym teachers, professional coaches, sports referees and prominent athletes.

The questions dealt with rules governing various sports, ancient and modern Olympic records, history of sports in Israel, athletics in the Bible, Jews in sport, etc. At one point, Joel challenged a judge's decision — and a quick reference to the record books proved him right, much to the delight of the large crowd in the Ohel Shem auditorium here.

In the quiz' final stages, broadcast over radio Kol Yisrael, Joel was the only contestant who could correctly indicate where the word "ball" appears in the Bible. He then recited each of the verses in full.

Foundation Gathers Data For S. Benderly Volume

• Editor Jewish POST and OPINION

We will gratefully appreciate your cooperation in placing this announcement in your worthy publication:

"The friends and students of the late Dr. Samson Benderly have recently established the Samson Benderly Education Foundation. The Foundation is now gathering materials for the publication of a Samson Benderly Book which will consist of his most important essays, biographic sketches, correspondence, pictures, etc. Readers of the National Jewish Post who have documents bearing on the life and works of the late Dr. Benderly are requested to send copies to the Samson Benderly Education Foundation at Suite 601, 101 Fifth Avenue, New York 3, N.Y."

With many thanks for your kind cooperation.

PINCUS M. BERKSON
New York

"Let's Quit Kidding Ourselves!" About U. S. Future of Hebrew Speech

By M. Z. FRANK

Has Jewish culture a future in America? David Ben - Gurion, Moshe Sharett and other Israeli leaders are always prophesying doom in this respect — unless their recipes are followed. Jewish spokesmen in America always make pronouncements whose optimism gets shriller by the day and whose mood of smug complacency is becoming less and less attractive. Nobody bothers much about the details and very few look at the facts.

M. Z. Frank

Ben - Gurion and Sharett prescribe Hebrew — the Hebrew of the Bible and the Hebrew of modern Israel and what's in between. Sharett went so far as to demand of American Zionists — last October — that they bring about such a state of affairs where American Jews will know Hebrew in the same way that the French - Canadians know French. Such an objective cannot be considered seriously. The French - Canadians speak French more extensively than the Jews in Israel speak Hebrew. Their daily language is not English, which they speak even less than the Israelis. It took three generations of exceptional labor by exceptionally dedicated men and women to bring Hebrew in Israel to its present state. There was no competition from another culture and there was — until 1939 — the vast hinterland of European Jewry, where the knowledge of Hebrew had been widespread for many generations.

You don't accomplish a difficult task by making it appear easy. It will be a miracle if, twenty years from now, American Jews know as much Hebrew as the French - Canadians—or the Dutch, or the Swedes or the Israelis — know English.

Do American Jews want their children to learn Hebrew? How badly do they want it? How can one make them want it? Are the children interested? Are the methods of teaching adequate? Are there enough good teachers and good textbooks? Assuming that the Hebrew education of the children is not satisfactory — and a very correct assumption it is — what about the adolescents and the adults? What about summer camps and Israel tours?

Since we are discussing a matter which deals with Jewish survival, we must observe two important rules: Don't discount miracles; don't rely on statistics. Subject to this reservation, let me present my general conception:

More Hebrew is being taught to children today than was the case twenty years ago, but fewer children learn it. There are fewer qualified teachers than there used to be and the currently used textbooks are of extremely poor quality. There is confusion about the objectives of teaching Hebrew. Where the language is taught extensively, it is not very important to distinguish between teaching it for religious purposes or for secular purposes: a man who has learned enough Hebrew to understand Maimonides will have little difficulty in acquiring the modern vocabulary of Israel and in learning to read a modern Hebrew publication — or vice versa. But a kid who has learned a set of 200 or 300 words needed to translate some of the prayers, will not be able to follow a simple story about a boy on an Israeli farm and his dog — and vice versa. Most Jewish kids in America don't learn more than a couple of hundred Hebrew words, anyway, while the teachers and the text-books (which of not much quality anyway) try to puruse both objectives at the same time.

Some — but not all — day schools and daily Palmud Torahs are doing very well. In the higher institutions of learning there has been steady improvement. Hebrew camps like Massad and Ramah are doing excellent work. Students who go to Israel often return with a good knowledge of Hebrew. Here and there you find adult classes in circles you would not expect.

It is still difficult to find a native-born American Jew, no matter how much Hebrew he has learned, who reads Hebrew periodicals or Hebrew literature, unless he is professionally interested (like the rabbis).

As far as the few, the elite, are concerned, there have been marked improvements in methods and results. As for the vast majority of children of elementary age, the only progress is in their parents' intentions. The methods and the results cry out for drastic changes. It is about time Jewish leaders in American stopped kidding themselves.

Lately the Zionists have been talking about Hebrew education. I wonder whether they know what they are talking about.

Ibn Ezra Plays Chess

The game of chess was immortalized with all its rules in a poem by Abraham Ibn Ezra in the twelfth century, which is probably the oldest European account of this intellectual pursuit. (From "A Book of Jewish Customs" by David M. Hausdorff)

Can't Tell If It's Lard

You can't be sure when some lard may slip into your diet if the ingredients do not specify vegetable shortening. According to a note in the "Wall Street Journal," Food Laws in the state do not require that the manufacturer includes what type of shortening his product contains.

DIGEST OF THE YIDDISH PRESS

Jewish Editor Solomon Dingol Dies

By Rabbi SAMUEL M. SILVER

THE RECENT DEATH of Solomon Dingol, editor emeritus of the Day-Journal, was a day day in the annals of the Yiddish press, as almost a dozen leaders of almost all Jewish organizations attested at his funeral. One of the stars of Yiddish journalism, Dingol was a native of Russia, who edited papers in London in his twenties, came to the U.S. in 1916 and was at up by the old Tageblatt. He worked briefly for the Forward, and edited both the Day and the Journal. When the latter two merged, he wrote a weekly review of Jewish current events which gave outlet to his critical acumen and extensive Jewish knowledge. He had also translated some German and Russian classics into Yiddish, toiled for many good Jewish causes and was largely responsible for getting New York's public schools to teach Yiddish.

Rabbi Silver

Many of Dingol's peers lie buried in the Workmen's Circle cemetery in Long Island, but Dingol was interred in the Circle's resting place in New Jersey because as he disclosed in an apologetic letter opened after his death, there was no room in the crowded New York site for his beloved step - daughter who died some years ago. Forced to choose between his profession and his family, Dingol explained, he chose the latter. In a tribute to Dingol in the Day-Journal's rival, the Forward, M. Osherovitz hails the deceased as a "natural journalist."

THE FORWARD bristles, in a front-page outburst of revulsion, at Ed Sullivan who permitted his thirteenth anniversary on TV to be marred by a piece of horseplay in which a comedian came out with a Forward wrapped around his head and uttered some tasteless Yiddish expression. Fie, Mr. Sullivan, ughs the Forward, "How could you do such a thing, after all your appearances at Jewish events!"

HAS LEON URIS done it again? Some say his new book, Mila 18 (an address in the Warsaw ghetto) is better than Exodus. The Day-Journal thinks so, for only a week after publication of the book, the newspaper announces that it will serialize it in a Yiddish translation.

HOW DID BEN-GURION "make out" on his trip? David Flinker, the Day-Journal's man in Israel, thinks he did well, both for Israel and his party, which faces elections August 16. Flinker claims that B-G had asked for a meeting with JFK months ago, before the decision to have elections in Israel, but the meeting with the American president didn't hurt BG's prestige. The friendliness he engendered in Canada was most important because Canada's voice is influential in the UN where the Arabs will again raise the refugee cry (not because they want to aid the refugees but because they want to hurt Israel). The coldest reception was given the Israeli premier in England, where Harold Macmillan, who was colonial minister during the war, didn't care for the revelations in the Eichmann case about England's harshness in the teeth of cries on behalf of the victims of Nazism. BG's greatest victory occurred in France where DeGaulle lost his reserve in enthusiastic kudos for the Jewish state. As for Kennedy, BG knew he had many things on his mind, but it was salutary to see him. Biggest surprise in Flinker's wrap-up: his assertion that Adlai Stevenson (who has so many Zionist friends) has been and remains chilly towards Israel.

Yiddish Theater On Broadway

The "Yiddish-American Theater on Broadway" will open on Oct. 30 with a brand new musical production entitled "Go Fight City Hall," at the Mayfair Theater on West 46th Street. The play stars Irving Jacobson who feels that the Yiddish stage has moved up in the world by leaving the lower East Side's "Blue-and White Way," for its new and more centrally located theater.

With the gradual closing of the original 13 Yiddish theaters in the Greater New York area, due to the decrease in immigration of Yiddish - speaking people, it is hoped that the Mayfair venture will attract the younger generation as well as fund - raising groups.

Synagogue & School management

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The Strength of Synagogue Committees Depends On Their Leaders

Much has been said and written about synagogue committees and the role and responsibilities of those that serve as chairmen. While some of this material has been in proper context, there has also been a tendency to treat the committee structure with a degree of levity and even some derision.

Schoen

Those who would deride the role of the synagogue committee as well as those who serve on them, feel that it is just a "gimmick" to get more people to attend more meetings and that little or nothing vital results from their deliberations and efforts. These critics also feel that the committee structure of the synagogue is frequently a "crutch" to support weak or ineffective officers of the congregation and that all a synagogue requires is a strong and active group of officers and things will get done and done properly. There is even a tendency on the part of some professional synagogue administrators to downgrade the role of the committee and to by-pass it when implementing policy.

One of the best ways to assure the proper functioning of the synagogue committee structure is the issuance by the president of an annual Board Manual. In this he not only lists the various committees, their personnel, the meeting dates, etc., but outlines for each committee their statutory functions and "charges" them with their major problems and tasks that he, as president, feels they should undertake in the congregational year ahead.

In the smaller congregation, the issuance of a Board Manual may be too big an undertaking both in terms of time and money. What is the alternative? It might be in the system I observed when I participated in a meeting of the Board of Temple Beth El of Closter, New Jersey. This session, the first of their fiscal period, with the new President in the chair, was devoted to hearing reports from the key committee chairman. It was an impressive demonstration.

Each committee chairman briefly related the present status of its work and then cited what their major objectives would be in the coming congregational year. Most important, these reports indicated to every other committee chairman present and to every trustee, how their particular area related to the work of other committees and to the total synagogue program. When the hour and a half was up, I for one, got a pretty clear picture of the strengths and weaknesses of this congregation. It should have, at the same time, alerted the synagogue officers who will serve as liason with the various committee, where their greatest efforts will be required to assure the proper functioning of certain committees.

Nothing in my experience refutes the idea that the real key to the proper functioning of the synagogue committee structure is the choice of committee chairmen. The chairman can truthfully "make or break" the system. It was therefore interesting to read in CHURCH ADMINISTRATION published by the Baptist Sunday School Board of the Southern Baptist Convention, an article by Robley D. Stevens titled, "Rate Yourself as Committee Chairman". Mr. Stevens suggests that if you are to be a success as a committee chairman, you should be able to answer all of the following questions with an unqualified "Yes":

Preparation — Did you do a good job of planning and arranging the physical setting?

Make sure your committee meeting started on time? Feel you had sufficient knowledge and background data?

Your Personal Qualities — Did you feel poised, confident, and in control of the situation?

Talk so you could be heard and understood clearly? Grasp and develop pertinent points quickly? Sense enthusiasm and interest of your group in the problem? Keep the group on its course, avoiding "rabbit paths"? Maintain self-control in all instances?

Your Leadership Techniques — Did you arouse and sustain a lively interest in the problem?

Create a desire among the group for its solution? Make sure there was group-understanding on all issues? See that all members had the opportunity to express their views — that the discussion was not dominated by one person? State your questions clearly and precisely? Handle overly aggressive individuals skilfuly? Talk to your group rather than individuals? Refrain from lecturing? See that your group covered all essential issues? Follow your agenda? Summarize briefly all important decisions at the close?

The Results — Did you come to a workable solution with your group?

Find the solution practical? Find your members reluctant to leave? Find the responses indicated individual thinking among the members? Recommend the solution to the church for adoption?

As a committee chairman, can you give an unqualified "Yes" to all of Mr. Stevens' questions? It may be asking too much to expect a score of 100 but it should be pretty close if you expect to be a success as a committee chairman.

Food For Thought

Among the earliest settlers in Canada were Jewish fur traders who helped win the country for Britain from France.

First Jewish religious services in South Carolina were held in 1741.

Nevada now has fewer Jews than any other state — but in the 1860s' Gold Rush, it had more Jews than any other state west of the Mississippi.

The first congregations founded by refugees from Nazi persecution is New York City's Cong. Shaare Hatikvah, established in 1935.

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Let's Keep The Status Quo Hebrew Alphabet Still OK

• Editor Jewish POST and OPINION

Regarding Mr. Alpert's Latinized Hebrew Alphabet you have certainly stated your case well and I am sure you have many other points in its favor as yet unuttered. And let no one say that the State of Israel would disintegrate if it lost the cultural strength inherent in the traditional Hebrew alphabet. Israel has deeper roots than the shape of the Hebrew characters.

But there's another side to the story. I do not believe that the technical and scientific defficulties of writing from right to left and using Arabic numbers from left to right are as great as you make them out to be. And surely in this age of advanced technology it should not be too difficult to develop a typewriter which could perform this bi-directional feat.

Another great problem you produce is the difficulty of mastering the archaic Hebrew alphabet, but I cannot agree with you nor with Jabotinsky that this is any real obstacle. Has anyone made a study on a college level to determine just how difficult it is to master the Hebrew alphabet? I can only give my opinion and that of others with whom I have discussed this question, and that is that a maximum of 3 days is all that is required for the average person between the ages of 8 and 80 to learn these simple characters.

Truly the work of Ataturk in Turkey was an admirable advance for his country. Let us not however forget certain great differences between the problem of Turkey and that of Israel. The Arabic alphabet which had been in use in Turkey has many more difficulties in modern adaptation than Hebrew, such as its medial letters and its complete strangeness to the western eye. But the biggest difference between the Turkish and the Israeli problem is that most of the Turks are in Turkey and can be told what to do and they must do it. But most of the Jews are not in Irael and you can't tell them what to do. Until the time of the Messiah when most Jews will be in Israel it appears that the need is too small, the obstacle too great to abandon the traditions of 2,500 years. There are as yet too many exiles who need tc return — Jews in Arab lands who know only two alphabets — Arabic and Hebrew. Shall they be forced to learn a Roman alphabet in order to return to the land of their fathers?

When Israel's attempt to be like the nation is finally accomplished what will be left to make them un-like the nations? The hottest question of our day is not what alphabte I will use, but "what is a Jew?" Did not the prophet say, "From the top of the rocks, I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations." (Numbers 23:9)

Edward N. Ceaveland
Nutley, N. J.

Bishop Aids Temple Fund

The spirit of Brotherhood was displayed recently by the Bishop George L. Cadigan of Missouri, who announced that his Diocese was contributing $25,000 towards the Temple Israel building fund. "Not that the Temple necessarily needs the money," said the Bishop, but because, "in Christian theology love is expressed most sublimely in a concrete form."

The Talmud would like the person who swears to know what he is talking about. In "Shebuoth 38b" it is written, "The oath taken in court must be administered in the language understood by the one taking it."

No Action Taken On Din Torah

• Editor Jewish POST and OPINION

Your May 19, 1961 issue carried an announcement on page 16 headed by the title "Cleveland Temple on the Heights Spurns Din Torah". In this announcement you state among other things: The Jewish Committee Federation of Cleveland and the Committee on Congregational Standards of the United Synagogue of America were requested by the NCJE to intercede but to no avail".

Will you please note that this statement is not quite accurate? When the president of the NCJE, Dr. Joseph Diamond, telephoned me on April 22, 1960 requesting the intervention of the Committee on Congregational Standards, I explained to him that the Committee would entertain an invitation to arbitrate the mater between the two parties in the controversy provided we heard directly from either party involved in the controversy. Having subsequently heard from neither, we took no further steps in the matter.

MORRIS LAUB
New York

Not Much "Mazel" In Bible

The word "Mazel" occurs only once throughout the Bible and in its plural form (in II Kings XXII, 5) where it refers to constellations or signs of the Zodiac. The exclamation "Mazel Tov" is derived from it. (From "A Book of Jewish Curiosities" by David Hausdorff)

Sees Latin Letters as Plot Against Sephardic Israelis

• Editor Jewish POST and OPINION

Carl Alpert's call for the Latinization of Hebrew makes lots of sense for Israel's Ashkenazic population. But for a Moroccan or Yemenite or Iraqi Jew, what good would alien Latin characters do?

Mr. Alpert, on his Mt. Carmel heights, is evidently (and conveniently) overlooking the fact that Israel is becoming more Oriental and Sephardic and that Ashkenazim must use some strategem to maintain their hegemony. Latinization would work perfectly, for this plot against Israel's majority population would deprive Sephardim of the very language familiarity they need to gain the ascendancy in Israel that is deservedly theirs.

If Mr. Alpert likes Latin characters, let him read the Jewish Post, the Jerusalem Post, or the New York Times. But satisfactory for the rest of Jewry will be the sacred language of our people and the characters of that language — with all their associations in Torah, prayer, and Jewish civilization.

REYNA ROSARAMITO
Chicago, Ill.

South African Rabbi Raps Ultra-Kosher Observances

JOHANNESBURG (P-O) — Devout South African Jews who emphasize Kashrut observance by even refusing to partake of meals served at Beth Din functions aren't helping the cause of Kosher observance, says the Chief Rabbi here.

Rabbi Rabbinowitz told a national conference of Orthodox Hebrew Congregations: "I don't think that my dear and distinguished colleagues on the Beth Din, by refusing to eat at functions which are under the Beth Din's own supervision are strengthening the cause of Kashrut.

"They must inevitably raise in other people's minds a doubt of the standard of public Kashrut — as though to say, 'This is good enough for you, but not for me.' If they wish to persist in this attitude, the only correct course open to them is not to attend these functions."

How Is This For Character?

A man's character is recognized by the way he conducts himself in three circumstances: the way he drinks, the way he conducts himself in business, and the way he controls his temper. (From "A Book of Jewish Curiosities" by David M. Hausdorff)

Jewish-Christian Socializing Won't Stop Anti-Semitism

• Editor Jewish POST and OPINION

After reading the letter you published in your June 16th issue, I must say that I disagree with the main point that was propounded by Ronnie Borod and Ronnie Weinberg. In my opinion there is nothing to be gained by increased social intercourse between Jews and Gentiles on either side, except an inevitable increase in intermarriage between the youth.

In this article Germany was taken as an example where anti-Semitism was directed against Jewish practices. The most important point about the German Jews was omitted. The fact is, that the Jews of pre-war Germany were the most assimilated and socially integrated group of Jews in the world. Through their huge intermarriage rate of over 50 per cent, they were well on their way to total extinction as a religious group.

One can come to the conclusion that increased socializing between Jew and Gentile does not lead to a lessening of anti-Semitism. This can be attested to by just questioning any one of the few German Jews who survived the Nazi holocaust.

May I just add that where ever Jews and Christians live together there will be anti-Semitism. The extent of this anti-Semitism will be governed by the education of the Christian, and not by increased socializing between the two groups.

Jeff Pomerantz
Brooklyn, N. Y.

Your Name

By N. PEARLROTH

Want to know what your name means? Address your questions to Mr. Pearlroth, National Jewish POST and OPINION, 84 Fifth Ave., New York, N. Y.

DEAR MR. PEARLROTH: Please tell me the meaning of my grandmother's maiden name, Schmukler. She came from a town near Kovno in Lithuania. — Jerry Rosenbloom, New York.

Pearlroth

Schmukler is a Yiddish word referring to a maker of passementerie, gold lace or braid for the adornment of clothing. This was a widespread Jewish occupation in the years gone by. Lace and braid were favored in male attire, particularly in the 18th century. Your ancestor who took this name in 1804 was engaged in this occupation.

DEAR MR. PEARLROTH: My name is Oblum or Album. My parents and grandparents lived in Zlotopol, Russia. Will you please let me know what the origin of this name is? — Aaron Olbum, Pittsburgh, Pa.

Olbum — more correctly Album — is Latin for "White". It is therefore a synonym of name Weiss, or Bialy. Another curious version of the same name is Blank, a misspelling of the Brench blan (white). In unpunctuated Hebrew script there is no difference between Album and Olbum.

No Sabbath Spirit

An irate reader of the Jewish Herald-Voice, Houston, Texas, addressed a letter to the Editor recently to comment on the lack of adequate leadership at the local Jewish Community Center.

The letter was written by Arnold Rosenzweig, in response to an article that appeared in that paper urging Jewish children to attend the Sabbath Activity Program at the Center, for a "wholesome Sabbath atmosphere." According to Mr. Rosenzweig there aren't any Center leaders who are capable of instilling a wholesome atmosphere on the Sabbath, because they are "Jewishly unknowledgeable." "Only in the home can Jewish life be instilled in our youth," he added.

Horns Are An Error

The two horns on the famous sculpture of Moses by Michelangelo were put there due to a misreading of the Bible and an incorrect translation of the word "kahran," which can be interpreted as either a verb-shone, or as a noun — horn. The mistranslation, etiher accidental or intentional, caused the ancient scholars to link Moses with the Egyptian and Babylonian horned deities. (From "A Book of Jewish Curiosities" by David M. Hausdorff)

Man was created last so that if he becomes proud it may be said to him: "Even the mosquito was created before you." (Sanhedrin 38a)

New Pamphlet Issued On American Jewry

The problems connected with attempts at organizing the Jewish community in America from earliest times to the present, are dealt with in a pamphlet recently issued by the Jewish Information Service, entitled "Organizing American Jewry."

The pamphlet, written by Bernard G. Richards delves into the basic conflicts within the American Jewish community. The Sephardic - Ashkenazic problem as well as the rift between the modernized Reform Jew of German origin and the newly arrived East European Jews of post-war years are shown in an entirely new light which helps one to understand the conflicts that face the American Jewish community today.

To obtain copies of the pamphlet, which are priced at 3 for $1.00, circle No. 290 on Coupon A.

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NEW YORK VISITORS GUIDE

Organizational Directory

If the organization you are interested in is not listed below, please write to Directory, National Jewish Post, 84 Fifth Ave., N. Y. C. 11, and we will try to help you.

American Friends of the Hebrew University — University House. 11 E. 69th St. NYC 21, YU 8-8400.
American-Israel Cultural Foundation 2 W. 45 St. NYC 36, OX 7-4030
American Red Magen Dovid Supporting Israel's Red Cross 225 W. 57th St. NYC 19, PL 7-1627
Anti-Defamation League of B.B. 515 Madison Ave. NYC 22
Community Service Bureau of Torah, Vodaath. 141 S. 3 St., Brooklyn 11, New York EV 7-1065
Farband Labor Zionist Order 575 6th Ave., NYC 11, YU 9-0300
Herzliah Hebrew Teachers Institute 314 W. 91 St. NYC 24, TR 7-4885
Israel Government Tourist Office 574 5th Ave., NYC 36, CO 5-2750
Jewish National Fund 42 E. 69th St. NYC 21, TR 9-9300
Kashruti Supervisors Union 205 W. 14th St., AL 5-7330
National Community Relations Advisory Council, 55 W. 42nd St. NYC 36, LO 4-3450
National Council of Young Israel. 3 W. 16 St., NYC 11, WA 9-1525
Poale Agudath Israel of America 147 W. 42 St., NYC 36, BR 9-0816
Religiou Zionists of America (Mizrachi-Hapoel Hamizrachi) 80 5th Ave., NYC 11, WA 4-7940
Synagogue Council of America, 110 W. 42nd St., NYC 36, BR 9-2647
Union of Orthodox Jewish Congregations of America 84 5th Ave. NYC 11, AL 5-4100
United Zionist Revisionists of America, 55 W. 42nd St., NYC 36, PE 6-0332
Zionist Organization of America, 145 E. 32nd St., NYC 16, MU 3-9201

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Reform Rabbis to Get Placement Machinery

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Discounts "Jewish Revival" -- Sees Personal Insecurity

NEW YORK (P-O) — The "Jewish revival" is far less Jewish than many optimists may want to personally learn, for fear they may find their optimism is rooted in personal insecurity.

This was the view presented by Dr. Marshall Sklare, research director of the American Jewish Committee. He was talking on "American Jews and American Jewish Life: Observations of a sociologist," at the annual Central Conference of American Rabbis meeting here last week.

Many optimists feel subconsciously that a pessimism about the future of Jewish life would be a direct slur on the state of democracy in the U.S.A. — under whose aegis Judaism could not flourish, Sklare's talk indicated. Many Zionists may not realize that when they are optimistic about the future of Judaism here it is because a pessimistic view would leave them without an answer to Ben-Gurion, who persistently demands their coming to live in Israel.

"I judge that once the good Zionist decides to remain in the United States, he finds it extremely difficult to view American Jewry pessimistically," Sklare said. "For, if American Jewry is found wanting, one validates, at least in part, Israeli criticism."

"The Zionist fears that if he gives an inch," Sklare continued, "he will ultimately fall into the hands of Ben-Gurion, who, while not maintaining that to remain in America will necessarily mean the physical destruction of the Jew as classical Zionist theory would have it, states that it will 'only' make the survival of the group impossible."

Thus, the U. S. Jew's "positive thinking" may be a "subconscious reaction against the slings and arrows aimed at the good Zionist by his Israeli **haverim**," Sklare continued.

As for Zionists' "positive thinking," Sklare added, it "represents a profound social loss — even non-Zionists have no real cause for rejoicing at such a turn of events. Given his 'independent' stance, the Zionist is the ideal critic of the pattern of adjustment evolved in the American-Jewish community. If he abdicates the role, the critics may then have to be drawn predominantly from the ranks of alienated Jewish intellectuals who have no overriding emotions about Jewish survival, only repugnance at the gaucheries of American - Jewish life."

Golden as some would expect descendants of first - generation American Jews to paint Jewish life in America, Sklare thinks, just the opposite happens. Such Jews, particularly if they are intellectuals, experience "acculturation and hence heightened security... For them, acculturation produces a kind of alienation, and they focus upon the blackness rather than the goldenness of America. Furthermore, the presence of a kind of unconscious Jewish ethnocentrism serves to make their criticism of American Jewish life even sharper than their judgment of America as a whole..."

Sklare also explored attitudes represented by support of various Jewish philanthropies. His conclusion: "Under present conditions we cannot assume that giving to a Jewish cause represents an unambiguous act of Jewish affirmation." For instance, he attributes support of Brandeis University to "the drive of Jews toward secular higher education, particularly in the Ivy League setting, and toward associating themselves with such efforts..." Jews wishing to "close the class-status gap" with non-Jews can satisfy their "aspirations for certain kinds of higher education" through support of "a philanthropy" such as Brandeis "conducted under Jewish auspices."

The full text of Sklare's talk is to be published in the Journal of the Central Conference of American Rabbis.

FREEDOM RIDE RABBIS meet again at 72nd annual convention of Central Conference of American Rabbis. Rabbi Al Levine, Bradsford, Pa., is at left, talking to Rabbi Walter Plaut, Great Neck, Long Island. Two of the Reform rabbis' colleagues — Martin Freedman, Cong. B' Na Jaeshurum, Paterson, N. J., and Israel Dressner, Cong. Sharey Shalom, Springfield, N. J. — had to take a day off from the convention to appear in Tallahassee, Fla., city court as defendants on a charge of "unlawful assembly". They had been arrested in the local airport waiting room while "sitting in" to force desegregation of airport dining facilities. They were convicted last Thursday, and are now out on $1,000 bond each awaiting appeal of the $500 - or - 60 - days sentences of the Florida court. A total of five rabbis and rabbinical students took part in the Freedom Rides, which the Conference voted to support — although declining to raise funds other than for the rabbis' bail.

NEW YORK (P-O) — The oldest organized Rabbinic group — the organization of Reform rabbis — got around last week to the matter of "rabbinical placement", which has been more thoroughly developed — until now — in the Conservative movement.

The reform rabbis' Central Conference of American Rabbis last week adopted the report of a special committee on placement which set the estabilshment of placement machinery in motion.

While there is already a placement commission for Reform temples comprised of representatives of the Union of Hebrew Congregations,the CCAR and the Hebrew Union College — Jewish Institute of Religion, it simply provides temples with lists of candidates from which to choose. The congregation is permitted to accept one of these candidates, or to choose someone else not on the list, or to ask the commission for still another slate from which to choose.

Last week's convention explored ways to curtail "such open market" aspects of placement of rabbis Considered were ways to enforce both the congregations and rabbis to conform to a set of regulations that would develop a system of seniority for the better rabbinical positions.

Such a system it was pointed out, would stimulate the rabbis to advance themselves as scholars and pastors, rather than indulging in development of the often-criticized "personality" rabbi or the organization-man rabbi who all too often walks off with the better rabbinical posts.

On the other hand, the convention took note of the danger of establishment of a "hierarchy" which could be a by-product of strict placement policy. The convention's vote was for definite advancement toward a placement policy, with final action to be taken at next year's convention.

Freedom Riders Backed

Formal support of the Freedom Riders was voted by the convention, after hearing warnings from Southern rabbis of the difficulties they faced in racially tense Southern communities.

The convention refused, however, to vote for establishment of a fund specifically slated to give financial support to integration efforts such as the Freedom Rides. It was explained that this could open the door to all sorts of demands for financial support, and that it would be best for the Conference to continue its tradiational devorcement from all fund raising efforts.

Back School Aid

Strong support for Pres. Kenedy's school aid proposals was voted by the convention — which went on record as being equally opposed to any use of federal or state funds to aid private or parochial schools.

The formal statement voted at the convention says: "The Central Conference has consistently fought for freedom of religion, and holds that religious liberty is best maintained through the separation of church and state. We support the view of those who would confine Federal aid to those institutions responsible directly to public superivison. We declare that parents have every right to send their children to non-public schools but we oppose government funds for such schools..."

Rap Birch Society

The rabbis denounced the John Birch Society for repeating "some of the worst evils of McCarthyism...While there is plenty of latitude within the American concept of democracy for the expression of liberal and conservative, even of radical and reactionary views, there is no place for the defamation of character..."

• • •

Calls for Linking Best of Reform, Hasidic Judaism

NE YORK (P-O) — The best of two seemingly disparate ways of thought — Reform Judaism of the Western World and Eastern Europe's Hasidic movement — should be brought together, the annual meeting of the Central Conference of American Rabbis was told.

Addressing the meeting in New York here last week, Dr. Emil L. Fackenheim, professor of philosophy at the University of Toronto, described Hasidism as a mystical movement in distinction with the liberal rationalism of Western Reform Judaism.

But the Hasidic mood continues to exert great influence today, Prof. Fackenheim pointed out. "This is less because of developments in Hasidic scholarship than because of a shift in liberal Jewish life and outlook. At one time, the great question may have been how to make Judaism modern. Today, the great question is how to save it as Judaism."

Thus, Professor Fackenheim commented, "another positive reform" is needed to save Judaism. "Those who seek such a reform have learned to look on Hasidism not as a quaint and superseded phenomenon but rather as a source of inspiration and hope."

Fackenheim praises "liberal Jewish spokesmen," who have "been quick to embrace the spirit of modern scientific rationalism." But he finds "in our midst, even today, apologists on the right, who busy themselves reconciling archaeology with the Biblical story of the flood — and apologists on the left extolling the Bible for anticipating Einstein and Freud.

But throughout all, Prof. Fackenheim insists, Jews have clung to a conception of God that has never permited its dessection by rationality. Today, however, he finds Jews "succumbing to the God of the Greeks" — a god who, unlike the God of Israel, fails to transcend "history and nature" while yet being "capable of entering into both." Fackenheim describes the God of Israel as being a "God of history, and a God caring for personality."

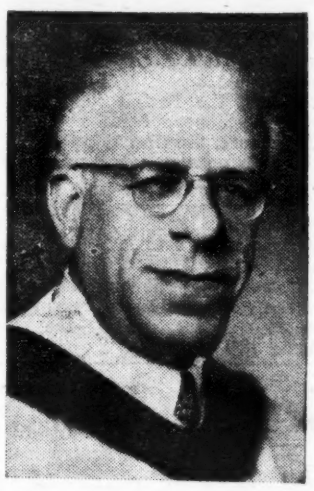
Today, Fackenheim believes, "rarely in human history have men — non-Jews as well as Jews — stood in so great a need of the God of Israel. It is not without irony that this need should coincide with a time of widespread surresder, on the part of the Jews, to the God of the Greeks."

Thus it is that Prof. Fackenheim sees "that other great reform in modern Judaism — the Hasidis movement. Though worlds apart in space it not in time, the two reforms have much in common, notably the wish to liberate life from forces stifling it."

Finally, Prof. Fackenheim insists "Hasidism may be viewed as a passionate attempt to reopen, in the here and now, communication between Israel and the God of Israel. When viewed in this light, it confronts the liberal Jew of today with a direct challenge.

"For, while much in Hasidism may be time-bound, alien to us and even odd in itself, its essential aim makes as strong a claim today as it did when Judaism was born. This aim is the search for the God of the here and now —

REFORM RABBIS ELECT NEW HEAD



NEW PRESIDENT of Central Conference of American Rabbis is Albert G. Minda, Temple Israel, Minneapolis. He succeeds Rabbi Bernard J. Bamberger of New York City's Cong. Shaary Tefila. The Conferences' new vice president — who will ultimately succeed to the presidency — is Rabbi Leon I. Feuer, Collingwood Ave. Temple, Toledo, O. More than 500 of the U. S. and Canada's estimated 800 Reform rabbis attended the meeting of the Conference, America's oldest national rabbinical body. Resolutions adopted during the New York City conclave called for continued separation of church and state, U. S. — Cuban mediation of international differences, support for Freedom Rides to end segregation.

Conference president Rabbi Bernard J. Bamberger, too, lashed out at ultra-right wing politics. "Conservatism is not a bad thing" in itself, Rabbi Bamberger said. But, "today's decent Tories seem to lack the hard-headed awareness of realities that marks the genuine Conservative. Rather, they are dominated by a wistful nostalgia for the days when the laboring man was content with the station in life to which God had called him, when non-white peoples knew their place, and when the new-fangled ideas of Darwin had not sullied the innocence of man's mind."

Rabbi Bamberger was critical of "liberals", also. "If the Conservatives want to go back 60 years to the days of McKinley, many of our Liberals seem to want to retreat 30 years to the days of Franklin Roosevelt." Of the "New Frontier", he said it "seems to be little more than a return to those palliatives which were indeed a boon during the Great Depression, but have not thus far proved adequate for the establishment of a sound economy."

Rabbi Bamberger also charged that observance of the current Civil War Centennial is "a kind of pageant, glorifying a romantic episode in so carefully balanced way that no one's sensibilities shall be ruffled. The war was in vain, the celebration is a blasphemy and disgrace if a century later the Negro's right to full equlaity may still be limited by prejudice enacted into law or perpetrated by custom."

Rabbi Silverman Retires

Rabbi Morris Silverman, of Emanuel Synagogue in Hartford, Conn., where he served for 38 years, announced that he was retiring as Rabbi. Taking his place as spiritual leader, is Rabbi Simon Noveck previously rabbi of the Park Avenue Synagogue for the past six years.

Yeshiva Reelects Harold Jacobs

Harold Jacobs of Precisionware Inc., has been elected president of the Crown Heights Yeshiva. This is his tenth year of service. Recently, Mr. Jacobs announced the engagement of his daughter Vivian to Walter Lowenthal.